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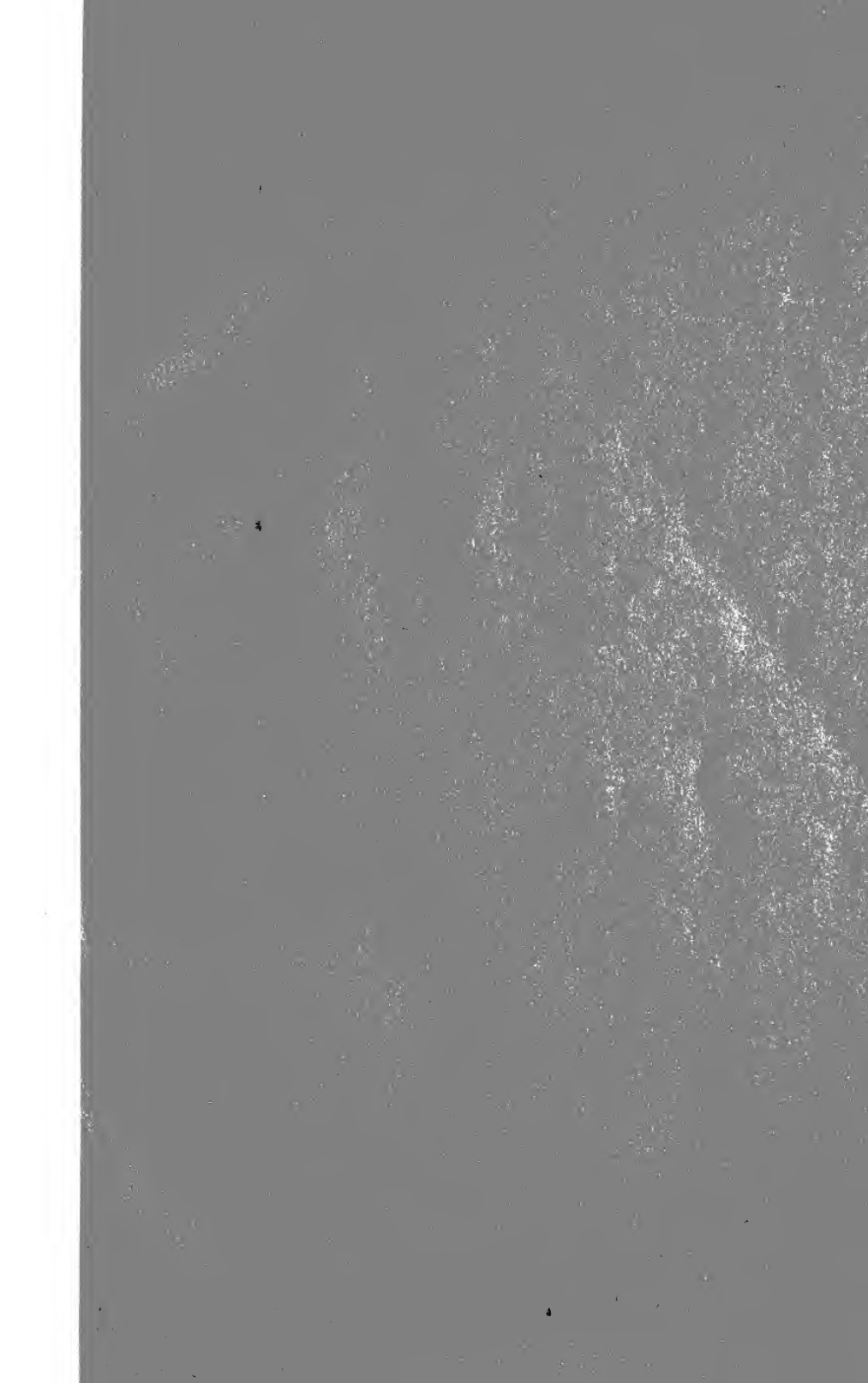
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A
JOURNAL
OF
TRAVELS
FROM
NEW-HAMPSHIRE
TO
CARATUCK,
On the Continent of
NORTH-AMERICA.

BY
GEORGE KEITH, A.M.,

Late Missionary from the *Society for the Propagation of the Gospel in Foreign Parts*; and now Rector of *Edburton in Sussex.*

L O N D O N,

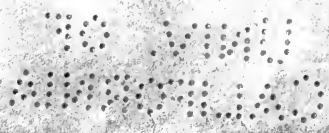
Printed by *Joseph Downing*, for *Erab. Aylmer* at the *Three-Pigeons*, over-against the *Royal-Exchange* in *Cornhill*, 1706.

ETHEL HULL,
1851

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1851



TO THE

Most Reverend Father in GOD

THOMAS,

Lord Arch-Bishop of

CANTERBURY, &c.,

PRESIDENT;

And to the rest of the

MEMBERS

OF THE

*Society for the Propagation of the Gospel
in Foreign Parts;*

This JOURNAL

Is most humbly Dedicated

By their late Missionary

George Keith.

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A

JOURNAL

OF THE

Travels and Ministry

Of the Reverend

GEORGE KEITH, A.M.

THE Twenty eighth Day of *April* 1702, I sailed from *Cowes* in the *Isle of Wight*, in one of the Queens Ships, called the *Centurion*, whereof Captain *Herne* was Commander, who was very Civil to me, bound for *Boston* in *New-England*; and by the good Providence of God we arriv'd at *Boston* the Eleventh day of *June*, our whole time of Passage being Six Weeks and one Day. Colonel *Dudley* Governour of *New-England*, and Colonel *Porter* Deputy Governour, and Mr. *Morris*, with all whom we sailed in the same ship, were so generous and kind both to Mr. *Patrick Gordon* Missionary for *Long-Island*, and to me, that at their desire we did Eat at their Table all the Voyage on free cost.

At my Arrival the Reverend Mr. *Samuel Miles*, and the Reverend Mr. *Christopher Bridge*, both Ministers of the Church of *England* Congregation at *Boston*, did kindly receive me and the two ministers in company with me, and we lodg'd, and were kindly entertained in their Houses, during our abode at *Boston*,

June 14, 1702, being *Sunday*, at the request of the abovenamed Ministers of the Church of *England*, I Preached in the Queens Chappel at *Boston*, on *Eph. 2. 20, 21, 22.* where was a large Auditory, not only of Church People, but of many others.

Soon after, at the request of the Ministers and Vestry, and others of the Auditory, my Sermon was Printed at *Boston*. It contained in it, towards the conclusion, Six plain brief Rules (*Vide Appendix*), which I told my Auditory did well agree to the Holy Scriptures, and they being well observed and put in Practice, would bring all to the Church of *England* who dissented from her.

This did greatly Alarm the Independent Preachers at *Boston*. Whereupon Mr. *Increase Mather*, one of the chief of them, was set on Work to Print against my Sermon, as accordingly he did, and Published a small Treatise against the said six Rules, wherein he laboured to prove them all false and contrary to Scripture, but did not say any thing against the Body of my Sermon. And not long after, I Printed a Treatise in Vindication of these Six Rules, in answer to his, wherein I shewed the invalidity of his objections against them. This I had Printed at *New York*, the Printer at *Boston* not daring to Print it, lest he should give offence to the Independent Preachers there. After it was Printed, the printed Copies of it were sent to *Boston*, and dispersed both over *New-England* and the other parts of *North America*.

June 21, Sunday. I preached a second Sermon at the Queens Chappel, on *Rom. 10. 6, 7, 8, 9.*

June 28, Sunday. The Reverend Mr. *John Talbot*, who had been Chaplain in the *Centurion*, Preached there.

By the advice of my good Friends at *Boston*, and especially of Colonel *Joseph Dudley*, Governour of *Boston* Colony, I chose the abovenamed Mr. *John Talbot* to be my Assistant and Associate in my Missionary Travels and Services, he having freely and kindly offered himself, and whom I freely and kindly received, and with the first occasion I wrote to the Society, praying them, to allow of him to be my Fellow-Companion and Associate in Travels, &c., which they accordingly did, and indeed Divine Providence did well order it, for he proved a very loving and faithful Associate to me, and was very helpful to me in all respect, and was well approved and esteemed every where, both with respect to his Preaching and Living, in the several places where we Travelled.

July 1, Wednesday. I went from *Boston* to *Cambridge* in *New-England*, accompanied with my associate Mr. *Talbot*, and Mr. *Bridge* abovenamed, and I was present at the Commencement, which was that very day: and having heard Mr. *Samuel Willard*, President of the College, at the said Commencement maintain some Assertions that seemed to me very unsound, the next day I writ a Letter to him in *Latin*, shewing my great dislike of those his assertions, and after some days I sent it to him; after this, at the request of some there, I put it into *English*, and had it Printed at *New York*, and dispersed into many other places of *America*, as well as of *New England*.

The Assertions abovenamed of the said Mr. *Samuel Willard*, that seemed to me very unsound, were these: I. That the Fall of *Adam*, by virtue of God's Decree, was necessary. II. That every free act of the Reasonable Creature is determined by God, so that whatever the Reasonable Creature acteth freely, it acteth the same necessarily.

Not long after my Letter to him was Published and dispersed, he Printed a reply to it, in a small Treatise containing about four Sheets, where notwithstanding his many shufflings, and seeming to disown the charge, he very roundly and plainly not only asserts all that I had charged on him, but much more, as appears from his express Words, Page 50 of the said Reply, *Where he saith, Nor shall I part with my opinion? viz. that the Origine and Cause of the necessity of the first Sin is more to be derived from God, than from Man himself. Nay further, (saith he) that the whole cause of the futurity of it is owing to the divine Decree, though still the whole sin and blame of it*

is due to Adam, for that in the accomplishing of his Apostacy, he abused his own free Will, and Voluntarily transgressed the Command.

After some time that his Reply to my Letter was Printed, I published in Print an answer to his Reply, my answer contains about six Sheets. My Endeavours in these matters, by the Blessing of God, had a good effect in quieting the Minds of many People in these parts, and bringing them over to the Church, in *East-Jersey*, especially at *Elizabeth Town* there. Such who desire to read both my Answer to Mr. *Samuel Willard*, and my letter, and also my Answer to Mr. *Increase Mather* in vindication of the six Rules above-mentioned, together with all the other Treatises I published in Print during my abode in *America*, from *June 11th 1702*, to *June the 8th 1704*, and some Printed Sermons within the said time, may find them at the most Reverend *Thomas Lord Arch-Bishop of Canterbury* his Library at *St. Martin's*, all bound up together in one Volume, which I presented to the Society some small time after my arrival at *London*.

July 5, Sunday. I Preached again at the Queens Chappel in *Boston* upon *Rev. 3. 20.*

July 8, July 9, Thursday. I went from *Boston* to *Linn*, accompanied with Mr. *Talbot*, and the next day, being the Quakers Meeting day, we visited their Meeting there, having first called at a Quaker's House, who was of my former acquaintance. Mr. *Shepherd* the Minister of *Linn* did also accompany us, but the Quakers, though many of them had been formerly Members of his Church, were very abusive to him, as they were unto us. After some time of silence, I stood up and began to speak, but they did so interrupt with their Noise and Clamour against me, that I could not proceed, though I much entreated them to hear me: So I sat down and heard their Speakers one after another utter abundance of falsehoods and impertinencies and gross perversions of many Texts of the Holy Scripture. After their Speakers had done, they hasted to be gone: I desired them to stay, and I would shew them that they had spoke many falsehoods, and perverted many places of Scripture, but they would not stay to hear. But many of the People staid, some of them Quakers, and others who were not Quakers but disaffected to the Quakers Principles. I asked one of their Preachers before he went away, seeing they Preached so much the *sufficiency of the Light within to Salvation*, (without any thing else) did the *Light within* teach him without Scripture, that our Blessed Saviour was born of a Virgin, and died for our Sins, &c. He replied, If he said it did, I would not believe him, and therefore he would not answer me.

After their Speakers were gone, I went up into the Speakers Gallery, where they use to stand and Speak, and I did read unto the People that staid to hear me, Quakers and others, many Quotations out of *Edw. Burroughs's* Folio Book, detecting his vile Errors, who yet was one of their chief Authors, particularly in Page 150, 151. where he renders it the *Doctrine of Salvation that's only necessary to be Preached, viz. Christ within, and that he is a Deceiver that exhorts People for Salvation to any other thing than the Light within*; as appears by his several Queries in the Pages cited. And where he saith, Page 273. that the *Sufferings of the People of God in this Age [meaning the Quakers] are greater Sufferings, and more Unjust, than those of Christ and the Apostles; what was done to Christ, or to the Apostles, was*

chiefly done by a Law, and in great part by the due execution of a Law. But all this a noted Quaker, whose name I spare to mention, (as I generally intend to spare the mentioning of their Names) did boldly defend. But another Quaker who stood by, confessed the last Passage in rendering the Quakers Sufferings greater and more unjust than the Sufferings of Christ, was not well worded, but to excuse it, said, *we must not make a Man an offender for a word.*

July 10. We came to *Hampton*, and were very kindly entertained there. *Hampton* is distant N. Eastward from *Boston* 50 Miles.

July 12, Sunday. Mr. *Talbot* Preached at *Hampton* in the forenoon, and I Preach'd there in the Afternoon on *Acts* 26. 18.

July 15, Wednesday. I Preached the Lecture there on the same Text.

July 16, Thursday. We went to the Quakers Meeting at *Hampton*, accompanied with Mr. *John Cotton* the Minister of the Parish, and Mr. *Cuslim* the Minister of *Salisbury* Parish, and very many Civil People of both these Parishes came, who were not Quakers, hoping to have heard some fair Dispute betwixt the Quakers and me. At the Quakers Meeting there we heard two Quaker Preachers. The first who spoke was a Ship Carpenter from *Situate*, who spoke about half an hour or more, but very Ignorantly, and most grossly perverting several Texts of Scripture, particularly *Job*. 17. 3. and *Rom.* 1. 19. which he brought to prove, that the ignorant People (to whom he directed his Discourse) as he accounted them, had a little Babe within them, lying in a Manger under the Earth, to which if they would hearken, that little Babe within them (*meaning by that little Babe, the Light within them*) would give them the knowledge of God, which was Life Eternal. He told them he could not read the Scripture, and hoped they would excuse him, if he did not so exactly quote the Words. After him the other Quaker Preacher, who came from *Shrewsbury* in *East-Jersey*, began and continued Preaching very long, above two Hours, and did mightily heat himself; he also most ignorantly spoke many things, and grossly perverted and misapplied many Texts of Scripture, to prove the sufficiency of the Light within to Salvation (*viz.* without Scripture or any thing else.) And as the Quakers ordinary way is in their Preaching every where, they have a set of Texts of Scripture which they commonly bring to prove *the sufficiency of the Light within to Salvation without any thing else*, but which they miserably pervert and misapply, such as *Job*. 1. 9. *Job*. 3. 19, 20. *Job*. 12. 36. *Job*. 16. 7, 8, 9, 10, 11. *Rom.* 10. 6, 7, 8. 2 *Cor.* 12. 9. *Titus* 2. 11, 12. Many of which Texts and others he did grossly pervert and misapply to prove his false Doctrine. And the like perversions of Scripture he used against Baptism, and the Lord's Supper, in the common road of other Quakers, as extant in their Printed Books. After he had done, having exceedingly tired and wearied all his Hearers who were not Quakers, I offered to speak, but immediately their Preachers went away in all hast after I began to speak, though I earnestly entreated them to stay; many also of the Quaker hearers went away with them, but some stayed, and all the people who were not Quakers, together with the two *New-England* Ministers abovementioned, did stay, and heard me about the space of an hour resume and refute the heads of the Quaker Preachers discourse, and rescue the Texts of Scripture which they had quoted from their gross perversions and misapplications, both as concerning the

Light within, and the *Holy Sacraments of Baptism and the Lord's Supper*. But the day being very hot, and the House not large enough to contain the Auditory, we kept the Meeting in an Orchard joining to the House, where we had some shade of Trees. Among the Quakers who stayed to hear me, one or two endeavoured to interrupt me in my Discourse; but a noted Quaker and Preacher of good repute belonging to their Meeting, did forbid them to make any interruption, telling them, I did not interrupt their Preachers, and therefore they should not interrupt me. I did also read to them many gross Antichristian expressions I had collected out of the Folio Book of *Edward Burroughs* (whom the Quakers have magnified with no less title than that of a Prophet, in their Title page of his Folio Book, published by them after his decease) and I told them if they were willing I would show them the Passages in the Book it self. To this the abovementioned Quaker Preacher replied to me, I needed not to show them to him, for he believed the Quotations were truly made, and that there were great Errors in their Friend's Books. The same Quaker preacher did kindly invite us to his House, with whom I had much Discourse. He told me he approved very well of what he had heard me discourse, and that he did perceive my Doctrine about the necessity of Faith in *Jesus Christ*, in order to Salvation, was the same he had formerly heard me declare in their Meetings when I was among them about Twelve Years past. Some of his Neighbours told me, his manner of Preaching in the Quakers Meetings, was not to speak much, but what he spoke was generally no other than the express words of Scripture, without his putting any Commentary or gloss on them; he has the Character of a sober, sensible, and very charitable Man among all his Neighbours, his Name is *Thomas Chace*. At this same Meeting of the Quakers at *Hampton*, one of the Quakers belonging to that Meeting did boldly affirm to me, before many Witnesses, that the Blood of Christ that was outwardly shed upon the Cross could do him no good, and he did extremely blame me, for owning to Mr. *John Cotton* the Minister of *Hampton* Parish, about Twelve Years past, that we were justified and sanctified by that Blood of Christ's Body that was outwardly shed on the Cross, and did earnestly contend that the Blood of Christ, whereby the faithful are said in Scripture to be justified and sanctified, was not any outward Blood of Christ, but the inward Blood of the Light within them, as they had learned from *George Fox*, and *George Whitehead*, and other Quaker Authors, in their Printed Books, whereof I have given a large and full account, in several of my Printed Narratives at *London*, particularly the first, third, and fourth. I endeavoured to help the said Quaker's Understanding by informing him, that by our being justified and sanctified by the Blood of Christ, that was outwardly shed, was not meant that it was by any material outward application of that Blood to us, but by the Merit of our blessed Saviour's Passion and Death, in his being a most satisfactory and acceptable Sacrifice to God for our Sins, the which Sacrifice required that his Blood should be shed; for without the shedding of Blood, there could be no remission of Sins; and all Men who had remission of Sins by that Blood, it was by a true and lively Faith in that Blood; but all that I said or could say to him did not prevail, but he continued strong in his most unchristian assertion, still justifying it, and blaming me for my Christian Doctrine. This with all the other Passages I brought both from their Preachers words, then spoke by them, and quoted

out of their Books, which the Quakers present did not contradict, did greatly satisfy the People there, who were not Quakers, that the Quakers chief Authors and Preachers were guilty of most unchristian Principles, repugnant to the Fundamentals of the Christian Faith; and that the inferior sort had received their gross Errors from their Leaders Words and Writings.

July 19, Sunday. Mr. Talbot Preached at *Salisbury* in the Forenoon, and I Preached there in the Afternoon, on *Philip*. 2. 13, where we had a great Auditory, and well affected, as also we had the like at *Hampton*. The occasion of our having so great an Auditory both at *Hampton* and at *Salisbury* was this, as some of them told us, that they had been inform'd concerning us, that *We being Ministers of the Church of England, we would Preach down-right Popery to our Hearers*: But (said they) we came the rather to hear you, to know whether we could hear any Popery Preached by you; but indeed, (said they which were the most Judicious, and most Ancient among them,) *Praised be God we heard no Popish Doctrine Preached by any of you, but good sound Protestant Doctrine, the same which we have heard our Ministers of New-England Preach to us, and which to our great comfort we have believed these Forty Years past, and we still continue to believe.* We replied, we were very glad to find that they were of the same Faith with the Church of *England*, in these great Fundamentals of the Christian Religion.

July 23, 1702. We came to the Quakers Meeting at *Dover* (by *Piscataway* River) distant from *Boston* North-Eastwards about Seventy Miles, where after some time of silence, we heard their Preacher, who was a Taylor, and lived in the Town of *Dover*: He did not speak long, but exhorted them to keep to the Foundation, and he quoted *St. Paul's* Words, Another Foundation can no Man lay, but that which is laid already, which is *Jesus Christ*. I heard him patiently till he had done; and after he had done, I perceiving, by the sequel of his discourse, that he meant nothing else by *Jesus Christ* being the Foundation, *but the light within them*, and as it is in all Men, according to their common Doctrine. I asked him what he meant by *Jesus Christ* being the Foundation, whether the Light within them only, or the Man *Christ Jesus*, who was, and is, both God and Man without them; and who is also in them as he is God, and is in all Men by his general Presence and Illumination, and is in all the Faithful by his special Grace and Illumination? But to this he would give no positive answer. But seemed greatly surprized, and as a Man astonished at my plain Question; for I found he had no other notion of *Jesus Christ* being the Foundation, but the Light within, which he called God, and said, God was *Adam's* Teacher the first, and will be the last; all which he applied to the Light within, as it is in all Men, *Jews, Turks, and Infidels*, the same as in the Quakers by their plain confession. I asked him again, did the light within him, without the Scripture, teach him that *Jesus Christ* was Born of the Virgin *Mary*? He replied by asking me, who taught *Joseph* that *Christ* was to be Born of her? I answered him, an Angel: But had an Angel taught him the same? He said the Holy Ghost had taught him. I again asked him, had the Holy Ghost Taught him that without the Scripture? To this he quite demurred, and was at a stand, until a Quaker that was next to him, whispered to him in the Ear, and bid him ask me, who taught *Nebuchadnezzar* that the fourth that was with the three Children in the fiery

Furnace was like the Son of God? I answered him, that case was Miraculous and extraordinary, which he could not pretend unto; nor do the Leaders among the Quakers pretend, that the *Light within them*, without Scripture, teacheth them anything of Christ as he was outwardly Born of a Virgin, or of his Death, Burial, and Resurrection, &c. for it is not needful (they say) to be taught them by the Light within them, and yet the Light within them doth sufficiently teach them all that is necessary to Salvation without any thing else; which plainly proves from their avowed Principle, that they do not think the Faith of Christ's Birth, Death, Burial, Resurrection, &c. necessary to their Salvation; but even this again is contradicted by some of them, who affirm it is necessary to them who have the Scriptures, to have that Faith, and to such not to have it, is a Damnable Sin. After this short Conference with him he went away, and some of the Quakers with him, but many stayed behind, both Men and Women, with whom we had much discourse, wherein they generally betrayed their horrid ignorance, and prejudice, against the very Fundamentals of Christianity. One of them did mightily contend against me, for the sufficiency of the Light within every Man to Salvation, without any thing else, and charged my denial of his Assertion to be Blasphemy; for (said he) the Light within is God, and God could do every thing, and can, and is sufficient to save us without any thing else. I replied to him, there were several things God could not do. This again he charged to be Blasphemy, and bid me give him one Instance of any one thing he could not do. I told him, I could give him diverse Instances; as that he could not Lie, nor be the Author of any Sin, to which he assented. I told him again, as God could not Lie, so nor could he contradict his declared will and purpose plainly delivered to us in the holy Scripture, which was to save us by Jesus Christ, who died for us, *1 Thess. 5. 9.* and therefore this being God's revealed Will to save us by Jesus Christ who died for us, to save us without Jesus Christ who died for us, would contradict God's revealed Will given us in the holy Scripture; this Answer did quite put him to silence. After I had thus said, one Mrs. *Knight*, a Quaker belonging to their Meeting, being present, (whose Name I mention to her Praise, and to make it known, that some among the Quakers are not such Infidels, as they more generally are, though all of them, even the best, are involved in great Errors) signified her good liking to my Answer, and said, she thought that I would give that Answer: she also did vindicate my Reputation against another Quaker-Woman there present, who said, they (*viz.* the Quakers) had no good opinion of me, when I was formerly among them in that Town, about Twelve Years past or more. I am sure, said Mrs. *Knight*, that is not true; for Friends then had a very good Esteem of him, and particularly so I had, and was glad that by my Husbands Invitation, he came and Lodg'd one Night at our House. And while we were discoursing about a sinless Perfection, whether it was attainable in this Life; another Quaker-Woman affirmed, that she was perfect to that degree, that she had not any Sin. What (said I) have ye no sin, neither actual nor original? Was ye not Born with original sin? nay, (said she) I was born of Holy Parents, and I knew never any thing but Purity and Holiness. But, said I, *David* came of holy Parents, and yet he said, *Psal. 51. 5. Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.* Were your Parents more holy than *David's* Parents? To this she

answered, what *David's* Parents were she knew not, whether holy or not, but she knew her Parents that they were holy. And this is the very Doctrine of *George Fox* and *Edward Burroughs*, in their Printed Books, that the Children of holy Parents are Born without all defilement of Sin. After this *Mr. Talbot* produced *George Fox's Will* in Print (which as it has received several Impressions at *London*, so it hath had one at least at *New-York* in *America*) and began to read in it, how *George Fox* left his Boots and Spurs, and Clyster-pipe, to *Thomas Lower*; by which *Mr. Talbot* did infer, that it seemed *George Fox* did leave them as holy Relicks. No, said she, *viz.* the above mentioned Woman who said she had no Sin, they have been silver Spurs, for she had seen silver Spurs, and the Clyster-Pipe was a Golden Pipe: To this I replied, this made *George Fox* very vain and Proud, that his Spurs were silver Spurs; this was a great reflexion on *George Fox*, to say he wore silver Spurs; and that his Clyster-Pipe was a Golden Pipe, this was to render him very Prodigal indeed, who was but a poor Shoemaker Journeyman (whose Master I knew) before he became the Ring-leader of the Quakers, that no less would serve him than silver-Spurs; and as for a Golden Clyster-Pipe, I never heard of any such thing before. We had also much reasoning with diverse of the Quakers in that Meeting, concerning the Sacraments, and particularly that of Baptism. The chief Person that did undertake to dispute with me against Baptism with Water, was a Quaker Justice of that Town, whose Name I spare, as I think fit generally to spare their names (except where I can say something to their commendation, and that is but very seldom) whereas I produced *Matth.* 28. 19. to prove that our Blessed Saviour had commanded the practice of Baptism to his Apostles, and to their Successors to administer it to all Proselytes to Christianity to the end of the World: To this he replied, that Water was not mentioned, and that the Baptism that Christ there commanded, was not *outward Baptism* with Water, but *inward Baptism* with the Spirit. I asked him what *Teaching* was that, which Christ commanded there, *Matth.* 28. 19, 20. He said, it was inward Teaching; but in this another Quaker presently contradicted him, and said, it could not be inward Teaching that Christ commanded the Apostles; for none but God, and Christ, and the Holy Ghost, could Teach inwardly; but the Apostles being but Men, they could but Teach outwardly; I commended his answer, and from thence I inferred against them both, that as the Apostles could not Teach inwardly, so nor could they Baptize inwardly, the latter being as impossible to Men to do as the former; and therefore the Baptism that Christ commanded the Apostles to administer was outward Baptism with Water, and which accordingly they performed either by themselves, or by appointing others to do it by the Authority they had from Christ. This is but a hint of many things that passed in discourse betwixt us, having continued with them for many hours. After we came out of the Meeting, the Quaker-Woman who boasted so much of her sinless Perfection, did invite us to her House, and did kindly entertain us both with Victuals and Drink, and offered us a good Bed to lodge in, it being late. We thanked her for her Hospitality and proffer to lodge us, but we went into our Boat that waited for us, and went down the River that Night to the Town called *Strawberry-bank*, and lodged there at an Inn, or Public House of Entertainment.

Here it is worthy of notice, what some of the Neighbours of the Quakers

of that Town did inform us concerning the Quakers there, viz. how that sometime after Quakerism had got entrance into that Town, and they had set up a Quaker Meeting there, the Quakers invited their Neighbours to come to their Meetings, where they should hear excellent Preachers, who should Preach to them freely without any Cost or Charge, not like their hireling Minister, who put them to great charge to maintain him: Upon this Publication, many or most of the Parish deserted the Minister, and frequented the Quakers Meetings. But not long after, the Contributions that the Quakers gathered in their Monthly and Quarterly Meetings for the Travelling Friends of the Ministry, were so frequent, and rose so high, that they far exceeded what they were to pay their Minister as the Law of the Country required; whereupon they generally concluded to desert the Quaker Meetings, and return to their Minister; for, said they, if this be the way of it, that the upholding the Quakers Ministers that come among us be so chargeable, far above what we pay to the Minister of the Parish, we will go back again to our own Minister Mr. *John Pike*, and accordingly so they did, and continue hearing their own Minister, who is of good Fame among the Neighbourhood, and whom we intended to have visited at his House, but it happened that he was gone abroad; however such as were more thoroughly leavened with Quakerism, kept up their Meetings, and have Built a Meeting-House to themselves, where we did visit them, and discourse with them as above-mentioned.

July 25, 1702. We Arrived at *Salem*, and had intended to have visited the Quakers at their Meeting there, the next Day, but we were informed that they had removed their Meeting for that Day from *Salem* to another Place, of which we could have no notice, though we made enquiry.

July 28. In our way from *Salem* to *Boston*, as we stayed some Hours at the Ferry by *Newberry*, I had much discourse with a sober Carpenter who was a Quaker, his Name was *William Clement*. He did readily confess to the Fundamentals of the Christian Faith, concerning our blessed Saviour; but had some dispute with me about Baptism, and by the Discourse I had there with him, seemed to be much convinced that it was his Duty to have his Children Baptized, as he had been himself, in Infancy, and had a Resolution to have it done.

August 1. We returned to *Boston*.

August 2, Sunday. I Preached again at the Queen's Chappel there on *Philip. 2. 13.*

August 3, 1702. I set out from *Boston* accompanied with the Reverend Mr. *Samuel Myles*, one of the Ministers of the Church of *England* Congregation there, and we arrived at *Newport* in *Rhod-Island* the next day, where we were kindly received. Mr. *Lockyer* the Church of *England* Minister there and diverse others of the Church came from *Newport* and met us at the Ferry, and conducted us to the Town, and place of our Lodging. Mr. *Talbot* stayed at *Boston* to officiate in the Church there for Mr. *Myles*, until his return.

August 6. I went to the Quakers Meeting at *New-port* on *Rhod-Island* accompanied with Mr. *Myles*, Mr. *Lockyer*, and many People belonging to the Church there, some of them being Justices of the Peace, to wit, Mr. *Carr*, and Mr. *Layton*.

After one of their Preachers had spoke a long time, and came to . . . end, having perverted many Texts of Scripture, to prove the sufficiency of the Light within, the inward Teacher, without any thing else, their common Subject; and though they do not so very frequently say, *without any thing else*, yet they always so mean it, and oft so express it, as they have very much of late both in their Discourses and Books. The two particular Texts of Scripture which he greatly perverted, to prove the Quakers false Notion of the sufficiency of the Light within all Men to Salvation, without any thing else, were *Job*. 16. 8. and *Titus* 2. 11. I began to speak, standing up in a Gallery opposite to the Gallery where their Teachers were placed, who were many; having intended in a friendly manner to inform them, how their Speaker had misunderstood and misinterpreted those, and other Texts of Scripture; and I much requested them to hear me a while without interruption, as I had heard their Preacher. But I was instantly interrupted by them very rudely, and they were very abusive to me with their ill-Language, calling me Apostate, &c. and they threatened me with being guilty of the breach of the Act of Tolleration, by which they said their Meetings were Authorized. I told them I had not broken the Act of Tolleration; for neither that Act, nor any Law of *England*, did forbid a Minister of the Church of *England* to speak in their Meetings, if he did not interrupt them, as I did not, nor did I intend so to do. And they who made the interruption were guilty of the breach of that Act, and not I; though upon good enquiry it will be found, the Quakers have not the benefit of that Act, for want of the Qualifications of their Preachers required by the Act.

Mr. *Myles* said I ought to be heard, I being a Missionary into these *American* parts, by the *Society for Propagating the Gospel in Foreign Parts*, sent on purpose to endeavour to reduce the Quakers from their Errors, the which Society hath a Patent from the Crown of *England*, and not to hear me, nor suffer me to speak, was a Contempt of Supream Authority. Some of the Quakers having said that Mr. *Myles* affirmed I was sent by the Queen: I told them I had no immediate Mission from the Queen, and I knew not that ever the Queen (whom God Bless and Preserve) had heard of me. But remotely and mediately my Mission was from the Queen, it being from the *Honourable Society*, who had a Patent from the Crown.

After this I applyed my self to their Governour, Col. *Cranston*, who was there present, and frequents their Meetings, but is no professed Quaker; and I said to him, May it please your Honour to command these Men not to interrupt me, but that I may have a Peaceable hearing among such here present who are desirous to hear me, as indeed many such were, not only of the Church People, but of Independents and Anabaptists, as well as diverse of the Quakers, especially the Younger sort of them. These modest words of mine to the Governour (who is chosen by the People, but is not their Governour by the Queen's immediate appointment) some Quakers have so wrested and falsified in Print, that they have affirmed I spoke to the Governour in a commanding way, to compel the Quakers to hear me, which were neither my Words nor Sense; for I only desired him, that by his Authority I might not be interrupted: And if I be interrupted, it behoved me to complain to the *Honourable Society*, that I could not have liberty to speak in their Meeting, and so, what in them lay, to frustrate the end of my

Mission. For where could I have opportunity to inform them, but in their Meetings? Should I go to their Houses, they would not let me come into them. The Governour, at this, went away, and Civilly said to me, he thought I had done better, to have stayed till they had done. I told him, then they would be gone, as they had served me at *Lynn*, at *Hampton*, and at *Dover*. After the Governour was gone, one of their Speakers, who was the Deputy Governour, and had been formerly their chief Governour, took out of his Pocket a Printed abusive Paper full of Lies, having no Name to it, and began to read it in the Meeting, on purpose to drown my Voice, that I might not be heard. The Title of it was, *One Wonder more: or George Keith the eighth Wonder of the World*, Printed at *London* several Years before. Mr. *Myles* said it was an Infamous Libel, without a Name to it, and it was a shame for such a man as he, being Lieutenant Governour in the Place, to read such an Infamous Libel against any Man, on purpose vilely to defame him.

After he had done, another Quaker Preacher, who had been formerly their Governour, began to Preach; he told the Auditory he had read the Scriptures in three Languages, but neither in *Latin*, *Greek*, nor *Hebrew*: but first Literally, secondly Carnally, thirdly Spiritually. He said the Grace [the Light within all Men] was all-sufficient, which he brought as a Proof for its being sufficient to Salvation, without Scripture, or Christ's Blood shed, without us, or any thing else. He also said, it was to as little purpose to Preach to natural Men, or for natural Men to read the Scriptures, as to Four-Footed Beasts; whereby he not only condemned the Practice of the Apostles, who Preached to natural Men, as Christ commanded them; but also he condemned the Practice of the Quaker Preachers, who both Preach, and write Books to natural Men, whom they call the World in order to Convert them to Quakerism; all this, and many other gross falshoods and nonsensical Words he there uttered. And yet all this the Quakers swallow down, as the Infallible dictates of the Light within them, as they pretend; for as *George Whitehead* hath affirmed in his little Book, called, *The Voice of Wisdom, such Ministers who want Infallibility, and speak not from the Infallible Spirit, are no Ministers of Christ*. And *George Fox*, in his *great Mystery*, calls them, *Thieves, Witches, Conjurers, who speak or write, and not from the Infallible Spirit*; surely by this Quaker-test, their greatest Authors and Leaders are no other, whose Discourses and Books are full of notorious falsehoods, and contradictions to the holy Scriptures.

At last the first Speaker made a long rambling Prayer, full of Tautologies, and vain Repetitions, and presumptuous Boastings, as their manner is, after they have vented forth abundance of falshoods in their Preachings, running down the Scriptures and Sacraments, and the Resurrection of the Body after Death, and other great Doctrines of the Christian Religion, they commonly conclude with their Prayers, Blessing God for his glorious presence among them, and his mighty power that has been with them, to assist, refresh, and comfort them, to which the Quaker hearers do frequently echo to them with several sorts of Hummings and Sounds, whereby to Seal to the Truth not only of the Words, but of the mighty Power and Life that has attended their Speakers. But while they utter such falshoods and contradictions to holy Scriptures, as also such uncharitable Speeches against all other Communions and ways of Worship, and Ministry, but their own; it is impossible that they

can be acted by any divine Life or Power to do this : And yet some Power more than ordinary doth frequently Act them, in their Speakings, and commonly works most strongly among them, when they are vehemently running down the necessity of the Scriptures, or the Sacraments, and Preaching up the sufficiency of the Light within them to Salvation, without any thing else, as I have oft observed. The strong impression their Speakings in their Meetings frequently have (or used to have more formerly than of late) upon their Hearers ; manifestly to be observed by the visible effects of it upon many of them, causing them, some to shed Tears in plenty, some to shake and Quake, some to utter deep Groans, others to Sing ; sufficiently prove that some Power, more than ordinary, doth at times Act them, and this Power doth at times Act and Operate among them, and in them, in a total silence of Words, (as well as when they utter words) in their Assemblies, of which they glory not a little. The most tolerable Construction that can be made of this Power, what it is, or whence it proceeds, seeing it can be no Divine Power, is, that it is some strong natural Enthusiasm, raised by height of fancy, and exalted imagination, such as Mr. *Causabon* has described in his Treatise of *Enthusiasm*. But then it must needs be granted, that when they are Acted so furiously and outrageously, to contradict the plainest Doctrines of Christianity, and defame and reproach Christ's sacred Institutions, that Satan acts together with this Power of *Strong Fancy* and *Imagination*, and makes use of it, as its Organ and Instrument, or Conduit of Conveyance. For it's hardly to be conceived, how a meer natural or Animal Power, without the influence of some Diabolical Spirit, can act Men with such zeal and industry to Preach and Propagate most destructive Errors to Mens Perdition. Seeing, according to Holy Scripture, the Devil is the Father of Lies ; and all Damnable Doctrines, are the Doctrines of Devils ; of which they have a great many, as their Words and Books plainly shew. Immediately after their Prayers, all their Preachers went away, and many of the Quaker Hearers, but many of them also stayed, especially the Younger sort, both Men and Women ; and generally all the People who were not Quakers, both those of the Church, and those called Independents and Anabaptists stayed. I told their Preachers, as they were making hast to be gone, it was a shame to them to go away, and leave so many of their Sheep exposed to the *Wolf*, as they have affirmed me to be, but I thank God I am none ; but by their own Argument, by their so flying and running away, do not they prove themselves not to be true Shepherds, but Hirelings ?

I had now full liberty without any interruption to speak, perceiving the Auditory generally desirous to hear me. I recollected and resumed most of the heads of their discourse, such as I could remember, and the Texts of Scripture, which they had grossly perverted and misapplied, and refuted their Perversions and Falshoods ; and thus I continued some considerable time speaking in their Meeting-House, having a considerable large Auditory, all very attentive. Before I had made an end, diverse of the Quaker Preachers returned, and stood quietly and heard me, but said nothing, neither made they any offer to dispute any matter with me. I was informed by some credible Persons, that the occasion of their Preachers returning to the Meeting, while I was speaking, was, that some Quaker Zelet-Women went to their Preachers, and told them, it would greatly reflect on them, to absent

themselves while I was speaking in their Meeting-House, and might expose the Weak Friends to be deceived by me. However after their return, they said nothing, but suffered me to proceed in speaking as long as I thought fit; and thus our Meeting ended Peaceably.

The Quakers had Built a new Meeting-House at *Newport*, large enough to hold Five Hundred Persons, or more, with fair and large Galleries, and Forms or Benches below. But one thing very singular I observed, that on the Top of the Turret of their Meeting-House, they have a perfect *Iron Cross*, two large Iron Bars crossing one the other at right Angles, a more perfect Cross I never saw any where on any Church. I mention this the rather, because *George Fox*, in some of his Printed Pamphlets, makes a great outcry and noise against the *Steeple Houses* in *England*, as he calls them, for having Crosses on the Tops of them, and that it is Popery; what can the Quakers say to this? Are their Brethren of *Rhod-Island* guilty of Popery, for having the Cross on the top of their Meeting-House, which I suppose remains there to this day?

August 9, 1702. Sunday. I Preached at *Newport* on *Rhod-Island*, my Text was *Job. 1. 9.* and I had a very numerous Auditory, not only of the People of the Town, but of many that came from other parts of the *Island* with a desire to hear me. I told my Auditory after I had concluded my Sermon, that I was to have a publick Meeting the 14th Instant at the Colony House in *Newport*, to detect the Quakers Errors out of the Printed Books of their chief Authors, and that I had obtained leave of the chief Governour Collonel *Cranston* to keep the Meeting in that House; and that I was to give notice to the Quaker Preachers to meet me there about the first Hour after Noon, if they thought fit to defend their Principles and Authors.

August 10. I sent a written Paper to the Quaker Preachers there, to meet me at the Place and Time abovementioned, to which they sent me their Answer soon after, that they would meet me, so that things should be carried fairly, and each Party should have liberty to speak an Hour without interruption, and two Moderators should be chosen, each on a side, to keep good order; to which I consented, though I told them, an hour at once was too long, yet I would yield to their Proposition, rather than that the Meeting should fail.

August 14. We Met about the first Hour after Noon, the time appointed: They allowed me to begin my Charge against them, and the Hour Glass was turned to measure the time. I brought with me *George Fox's* Book, called the *Great Mystery*, and diverse other Quaker Books, viz. *Richard Claridge* his Book, called, *Lux Evangelica Attestata*, and *Mr. Pen's* Book, called, *Primitive Christianity*. I spent my first Hour mostly in reading to them, and to the Auditory, which were some Hundreds of People, both of the Town and Country, many Quotations out of *George Fox's* great Mystery, full of most dreadful Errors and Heresies, and detecting the gross absurdity of them, contradicting the Holy Scriptures; and in the conclusion, before my hour was quite spent, I told them, I was to expect from them a particular answer to each Quotation I had read to them, and I proffered to them, that if they questioned my true Reading, they might Read them, laying the Book open before them. And for better Method's sake, I offered to Read again the quotations to them singly one by one, and let them give their Answer to each:

single quotation, whether they owned them to be according to their Principles, yes, or no, seeing *George Fox* was the first and most Authentic Author among them, whom the Quakers at *London* have in Print called, the *Apostle of this Age*. But instead of any such performance by them, to the great disappointment of all the Auditory who were not Quakers, nor Quakerly affected, such as the far greatest part of the Auditory was not, they gave not the least Answer directly, or indirectly, to any one of the quotations I had read to them, nor gave they any reason of excuse why they declined to give any Answer to them. But as they had projected it before hand, one of chief Note among their Speakers, viz the Deputy Governour abovementioned, did read to the Auditory, the Printed sheet, called, the *Christianity of the People called Quakers*, &c. and after that was fully read, he read one or two other scurrilous Libels, having no Name to them, that some Quakers had Printed against me, about the Year 1700, when I joined to the Church of *England*, one of which was that abovementioned, called, *One Wonder more: or George Keith the eighth Wonder of the World*. Having thus spent their Hour, all their Speakers rose up to be gone, pretending the Agreement was but for two Hours in all, which I denied; and the Moderator chosen by them, to whom I appealed, gave it against them, that the time was not limited to two Hours in all, but to one Hour to one side at a time.

So I began my second Hour, and I first shewed how unfair and unreasonable they were, to give no Answer to my Charges I had given out of *George Fox*, and other approved Authors, with whom they pretend to be one in Doctrine, and that they are not varied in a tittle from their first Principles; but as *God is the same, and the Truth is the same, so his People* (the Quakers) *are the same*; so one of their approved Authors has lately Printed in his Book at *London*; after this I proceeded to reply to what was fit to be said, to those Printed Libels, their chief Speaker had read against me. And first, as to the Printed sheet, called, *The Christianity of the People called Quakers*, asserted (as they say) by *George Keith*; which is a deceitful contrivance of the Quakers, as if I had composed that sheet in form and manner as it is there Printed, which is altogether false. The sheet, I grant, contains some quotations, collected by the Quakers out of my former Books many Years ago, when I was among them; all which, so far as they were contrary to sound Doctrine contained in the holy Scripture, I had in Print retracted several Years ago; and therefore they did not now affect me. Though none of those quotations, however erroneous, contradict the Foundation of the Christian Faith, concerning our Blessed Saviour Jesus Christ, his Person, and twofold Nature, and Offices of Prophet, Priest, and King, and the necessity of Faith in him, as he outwardly came in the Flesh, died for our Sins, and rose again, &c. in order to Mens Salvation. Whereas the System of Quakerism, set forth in *George Fox's* great Mystery, and other Quaker Authors, is a point blank contradiction to this Faith.

Next, As to their Printed Libel, called, *One Wonder more*, &c. having no Name to it of any Person or People, I was not obliged to take notice of it; and it contained several notorious falshoods, as that I had said, in the Book called, *Help in time of Need*, that I had taken the *Scots League and Covenant*, and that Libeller positively charges me with having taken it, both which are utterly false; for I being Born in the Year 1638, I was not capable

of taking it, when it was given, *viz.* about the Year 1643, by reason of my *non-age*, and it was never given in a National way since, in *Scotland*, that I know of: Again, that Libeller falsely accuseth me that I had said, I was not changed in my Perswasion in any thing since I had left the Quakers, from what I had, when among them. For, on the contrary, I have owned in Print that I was changed in my Perswasion and Judgment in several things, and had Printed a Book of Retraction of many Errors I had been in, whilst I was among them. But, I thank God, I never had the worst of their Errors, nor any (that I can remember) that contradicted the necessity of Faith in Christ Jesus, who is both God and Man, in order to Mens Salvation, to which the Quakers Fundamental Principle, *that the Light within them is sufficient to Salvation without any thing else*, is a perfect contradiction. This vile Antichristian notion that sets up Deism, and overturns the Christian Faith, I never had, and I challenge my greatest Adversaries to prove it against me. Let the Quakers Retract and Renounce their Errors, as I have done mine, to God's Praise, who has so enabled me, and I shall no more charge them therewith. And whereas they had upbraided me with my changing, I told them many Quakers had made as great changes as I had, and particularly *Richard Claridge*, now a great Author among them, who was first an Episcopal Preacher, then an Anabaptist Preacher, and now a Quaker Preacher.

After I had thus replied to their malicious Libels Read against me, I proceeded to read diverse other Quotations out of *Richard Claridge's Lux Evangelica*, and *Mr. Pen's Primitive Christianity*, and so continued detecting the gross absurdity of their assertions, till my second Hour was almost spent; and I renewed my demand to them, to give their Answer to what I had further both read and said in my second Hour.

But nothing did they say, to any one thing I had said; but after a long time of silence, they began to Preach, one after another, after their common way, intermixing therewith false accusations against me, that I did pervert their Friends Words, and charged them falsely, but did not give one Instance to prove I had done so. And after they had continued their second Hour, Preaching and Railing against me, they went away.

Before the People that were not Quakers went away, I told them, I purposed to have another publick Meeting in the same place the 17th Instant, to begin about Eight a Clock in the forenoon, to detect the Quakers great Errors, particularly in their rejecting the Divine Institutions of Baptism and the Lord's Supper; and of this I gave notice to the Quaker Preachers, desiring them to come and defend themselves if they could, they should have a fair hearing; but not one of them came. However many People of the Town came, both Church People and Dissenters, who (with great attention and satisfaction) heard me prove the Divine Institution of both Baptism and the Lord's Supper, and refute the Quakers Idle and absurd evasions and glosses, whereby they use to pervert the plain Texts of Scripture upon those heads, as they do upon all others controverted by them.

And here I think fit to give a List, or Catalogue, of the chief and most scandalous quotations I did read to the Quakers and Auditory present, at the abovesaid Meeting at *Newport on Rhod-Island*, out of *George Fox* his Great Mystery, *Richard Claridge* his *Lux Evang. attest.* and *Mr. Pen's Primitive Christianity*.

The Quotations out of *George Fox's* Great Mystery, &c.

I. Pag. 246. Christ, God and Man, Flesh and Spirit, is in the Quakers.

II. Pag. 149. Whole Christ, God and Man, is in Men.

III. Pag. 211. Christ is not absent from his Church, as touching his Flesh.

IV. Pag. 322. The Flesh of Christ is in them, because they Eat it.

V. Pag. 322. The Flesh of Christ came down from above.

VI. Pag. 250. And the Devil was in thee, and thou saith, thou art saved by Christ without thee, and so hast recorded thy self to be a Reprobate.

VII. Pag. 246. He Quotes *Isai.* 9. 6. to prove, that God the Father took upon him Man's Nature.

VIII. Page 9. He will not allow, that Christ is to come to Judgment without us, at the end of the World; but saith, Christ is come to Judgment and he blames his Opponent, for having any such expectation;—*who are come to Christ the Light, the Life, they need not go forth*, viz. to look for a Christ without them.

IX. Page 350. The Scriptures are not the means, nor the Rule of Faith. The means of Salvation is not ordinary, nor outward.

X. Pag. 302. The Spirit is the Rule, saith Christ.

XI. Page 229. He blames the Ministers of *New-Castle*, and saith, they are not fit to be Ministers who know not the State of Souls from Eternity to Eternity.

XII. Page 281, and 318. He pleads for a Perfection in fulness, above any degree, before the death of the Body; and saith, he witnessed it. And pag. 282, 197. He pleads for a Perfection, as God is Perfect, in *equality* and not in *quality* only. Like to this is what he saith to his Opponent.

Pag. 67. Again: Thou makest a great pudder, that any one should witness he is *equal* with God. And in his Answer he proves his equality with God against his Opponent, from the *Westminster* Catechism.

Pag. 127. He giveth the same Proof that he *is equal with God*, from the Assemblies Catechism made at *Westminster*; his Opponent being some Presbyterian or Independent, who owned that Catechism: But that Catechism doth not say, that *George Fox*, or any meer Man, was equal with God; but that the Son, and the Holy Ghost, are equal with God the Father; which is orthodox Doctrine. But the Mystery of *George Fox's* Argument did conflict in this, that he was the Son, and consequently he was equal with God. The dispute betwixt him and his Opponent, was not, whether the Son, viz. the second Person of the Holy Trinity, was equal with God the Father, for his Opponent owned that.

XIII. Pag. 73. None can know Christ by the Scriptures.

Pag. 168. Them that never heard the Scripture outwardly, the Light that every Man hath that cometh into the World, being turned to it, with that they will see Christ, with that they will know Scripture, with that they will be led out of all delusions, come into Covenant with God, with which they will come to Worship God in the Spirit, and serve him.

Pag. 47. The Light in Men sufficient to Salvation, without the help of any other means or discovery.

XIV. The Quakers are the only Ministers of Christ, since the Apostles days.

The Quotations I did then read out of a Book of *Richard Claridge*, called *Lux Evangelica attestata*.

I. Pag. 17, 18, 19. He saith God doth afford to all Men, even in the ordinary way of his Providence, such a manifestation of his Light or Spirit, as is sufficient to lead and Guide the *Faithful* into all truth necessary to Salvation, without Scripture. Note, by *Faithful*, he means *Faithful to the Light within* them, who have not the Scripture.

II. Pag. 49. Faith in Christ, as outwardly, (he saith) is no essential part of the Christian Religion.

III. Pag. 26. He denies that Christ's Body is the same in Substance he had on Earth.

IV. Pag. 90. He justifies that Assertion of Mr. *Pen*, in his Preface to Mr. *Barclay's* Folio Book, pag. 26. Oh Friends! great is the Mystery of Godliness, God manifest in the Flesh; — and if that be a Mystery, how much more is the Work of Regeneration a Mystery, that is wholly inward and Spiritual. And to confirm it, the said *R. C.* calls Christ within the Mystery of that Mystery, *viz.* of Christ without.

The Quotations I did then read out of Mr. *Pen's* *Primitive Christianity*.

I. Pag. 30. Concerning the *Light within* all Men, he saith: If it reveal God, (which he affirms from *Rom. 2. ver. 7, to 17.* in pag. 73, 74.) to be sure it manifests Christ.

II. Page 50, to 55. The Heathens have the same Light in them, that true Christians have.

III. Pag. 78. All Religion is but one in the many modes and shapes of it: if Men be obedient to the Light within. Note, this takes away all real and substantial distinction betwixt Deism, and Christianity, and betwixt natural and revealed Religion.

August 16, Sunday. I Preached in the Church at *Newport* on *Rhod-Island*, on *Acts 26. 18.* having Preached on the same Text, the *Wednesday* foregoing, in the same plaee.

August 24. Being the Tenth Day after the Conference I had with the Quakers at *Newport* on *Rhod-Island*, a Quaker Preacher Woman, living at *Newport*, who has been a Speaker in the Quakers Meeting upwards of Forty Years, writ a long Letter to me, which I have by me, where, after diverse severe Charges against me, in meer generals, she blames me for saying to the Quaker Preachers at *Portsmouth*, which is at the other end of the *Island*, where I went to visit them, at their Meeting there *August* the 13th, that they did not Preach Christ enough, as he was outwardly Crucified and lifted up on the Tree of the Cross; and whereas I had said unto them, that they should direct their Hearers, to look by Faith to Christ, as he was Crucified, and lifted up on the Tree of the Cross, in order to be spiritually healed, as the *Israelites* in the Wilderness were directed by *Moses* to look to the *Brasen Serpent*, to be healed Bodily, after they were bit by Serpents there, for which I had quoted *Job. 3. 14.* This most ignorant Woman Preacher, in her said Letter to me, denies that the lifting up of Christ in *Job. 3. 14.* is to be meant of his lifting up on the Tree of the Cross, or that People should be directed to him for healing, as he was there lifted up.

To overthrow my assertion she gives diverse Reasons.

I. That lifting up, *Job. 3. 14.* is the same with that whereof he said, I,

when I am lifted up, will draw all Men after me: but that was not his lifting up on the Cross.

II. The Enemies of God, did lift him upon the Tree, &c.

III. He is not now upon the Tree, nor did he long stay there.

IV. It would be a great fallacy, and known Error, for any to Preach to People, that they should look for him upon the Tree, seeing he is not there, but risen.

Some time after I received her Letter, I writ an answer to her, and laboured therein to convince her of her gross ignorance, as well as of perverting both my Words and Sense, as if what I had said to the Quaker Preachers at *Portsmouth*, where she was present, that they were to Preach to People, to direct them to look to Christ for healing, as he was lifted up on the Tree, did purport, that they were to go on Foot to *Jerusalem*, to look to him with their Bodily Eyes, than which there could be no greater perversion of Words. And if this be not a wilful perversion in her, she is most extremely ignorant, to think that there can be no looking to Christ, as he suffered on the Tree of the Cross, but by the bodily sight, seeing it is very common in Scripture, to express Faith in God and in Christ by looking to him.

And her pretended Argument from *Job*. 11. 32. is most evidently against her, for that his lifting up, *Job*. 12. 32. is to be understood, his lifting up on the Tree, whereon he was Crucified, is clear from *V*. 33'. *This he said, signifying what manner of Death he should Die*. She was so mightily pleased with her Letter to me, that lest it should miscarry, some Months after I received it in *Pensilvania*, she sent me a duplicate of it, as if it had been some Jewel.

This Letter of hers is a fresh Instance, beside many more, to prove that the Quakers have no real devout regard to Christ, as he suffered Death for our Sins, and rose again without us, &c. in order to our Salvation, as the necessary object of Faith. They do commonly say, they believe all that is written of Christ, his Birth of the Virgin, his Life, Miracles, Death, Burial, Resurrection, Ascension, &c. But the fallacy lies here, that all this Faith (they say) is but Historical, and not the saving Faith; they believe it as they believe any other History, but they think it not necessary to Salvation, and that because it is necessary, it is to be Preached; nay, *George Whitehead* a great Author among them, hath said in his Book, called, *Light and Life, That to confide in Christ without us, is contrary to Deut. 30, and Rom. 10*. And the like he saith in *Truth defending*. And as plainly as any of them, *Mr. Pen* hath declared himself, *Quakerism a new nickname*, &c. pag. 6. *Faith* (saith he) *in the History of Christ's outward manifestation is a deadly Poison these latter Ages have been inflicted with to the destruction of godly living*.

August 23, Sunday. I Preached at *Naraganset*, (that lyes on the Continent, but is not far from *Rhod-Island*) at the House of *Mr. Opdyke's* where I had a considerable Auditory, my Text was *Titus* 2. 11. The People there are very desirous, that a Church of *England* Minister be sent to them.

August 27. I Preached at *Little Compton*, alias *Seaconot*, that lyes on the Continent also, not far from the *Island*, at the House of *Henry Head*, where I had a large Auditory; my Text was *Jer.* 31. 33. They are there also very desirous, that a Minister be sent to them. *Mr. Lockyer* went a long with me, and read the Prayers at both Places.

August 30, 1702. Sunday. Being accompanied with Mr. *Lockyer*, we crossed the Ferry at *Portsmouth* in the Morning, in order to be at *Swansey*, on the Continent, to Preach there, as accordingly I did; Mr. *Lockyer* read the Prayers; there was a large Auditory. My Text was 1 *Thess.* 1. 5. They greatly desire a Minister to be sent unto them.

As we were crossing the Ferry at *Portsmouth* on *Rhod-Island*, by the good Providence of God we escaped a great danger; we had essayed to cross the Ferry the Day before, but the Wind was so strong, it was not safe to try it, hoping the next day would be more Calm; but the Wind little abated the next day, so that both Wind, and Sea, were very boisterous; when we were about half over the Ferry (that is of a considerable breadth) our Mast and Sail were beat down by the Wind, the Mast at its fall, touched gently my shoulder, and did me no harm; we had no ability to get up our Sail again, there being but one Negroe Man to manage the Boat, and we were in all three Passengers, and having three Horses in the Boat. So for some time we remained there much tossed by the Waves of the Sea, and were in danger to be driven out to the Sea and overwhelmed. After some time a Boat came off from Land to help us, and to Tow us to Land. But the Rope they gave us broke, and the Rope we gave them did also break, and so we were left helpless. But a Quaker of my former acquaintance, whose Name is *John Burden*, who had also a Ferry-Boat, came with all Speed in his Boat to relieve us, and Towed us to Land, having several able Men with him in the Boat, to manage her. After we landed, I offered Money to his Men, but he would not permit them to receive any. I thanked him very kindly for his help in our great Danger, and said to him, *John*, ye have been a means under God to save our natural Life, suffer me to be a means under God to save your Soul, by good information to bring you out of your dangerous Errors. He replied, *George*, save thy own Soul, I have no need of thy help; then, said I, I will pray for your Conversion; he replied, the Prayers of the Wicked are an abomination; so uncharitable was he in his opinion concerning me, (as they generally are, concerning all who differ from them) though Charitable in this action.

The next Day, we crossed the Ferry in his Boat: After our landing he entertained us civilly at his House, with whom I had much Discourse, and I laboured much to inform him, how that the Quakers Principle, *that the Light within every Man was sufficient to Salvation without any thing else*, did plainly overthrow the Christian Faith, and set up meer *Deism* or *Heathenism* in the room of Christianity. But I could not prevail to convince him. He had a great many of the Quakers Printed Books lying in a Window in his House, which I looked upon, and asked him that he would sell them to me, for they would be useful to me in that Country; but he earnestly refused, and said, I should not have them, though I should give double Money for them: Why, said I? Because (said he) thou wilt do Mischief with them; he meant, that I would expose the Quakers Principles, and make them known, what they are, out of their own Books; which the Quakers are loath should be known, and therefore when Quotations are produced out of their Books, though ever so fairly Quoted, they use confidently to deny, there are any such in their Books, when the Books are not present to lay before them.

September 6, 1702. Sunday. I Preached again at *Newport* on *Rhod-*

Island, on *Job*. 12. 36. Mr. *Talbot* also Preached there several times, and commonly wherever we Travelled, the one of us Preached in the Fore-noon on the *Sundays*, and the other in the After-noon, except when the days were short, that there was no Sermon usual in the Afternoon; and sometimes, for the greater Service in diverse places, one Preached in one part, and one in another, at the same time.

The time that we remained at *Newport*, on *Rhod-Island*, Mr. *Carr*, and Mr. *Laiton*, Inhabitants on the *Island*, both of them of the Church of *England*, and of good repute among their Neighbours, shewed us several Commissions in writing, given to them, by Quaker Governours, with their Hands and Seals affixed, Commissionating them to be Military Officers, to fight against the *Indians*, and *French*, in the times of the several Wars the *English* had with them; to Kill and destroy their Enemies. The Quaker Governours Names, who gave these Commissions to several, to be Military Officers in the Quaker Government, whose Commissions in the Original Signed and Sealed by them, we saw, and read, are, 1. *William Coddington*. 2. *Walter Clark*. 3. *John Eston*. 4. *Henry Bull*, all Preachers but the first; *Walter Clark*, and *John Eston*, were alive when we were there, and I suppose still are alive, the other two were dead; true Copies of which Commissions, are now in the Custody of a Person of Quality in *England*, and can be produced if occasion require it. This I thought fit to make known, that it may evidently appear, how contrary the Quakers Practice, where they have the Government, is, to their professed Principle, that it is unlawful to them, to fight with a Carnal Weapon, so much as in their own defence. The like Commission I have seen in the Original, given by some Quaker Magistrates at *Philadelphia*, in *Pensilvania*, about fifteen Years ago, giving three Persons, there Commissions to be Captains, to go with their Companies to recover a Sloop by force of Arms, that some Privateers had stolen out of the Harbour.

That it is the Quakers professed Principle that they cannot Fight, or Kill, in their own defence, is evident from several Declarations of their Leaders and Authors in Print, but especially from Mr. *Pen's Key*, which has been oft reprinted. In Pag. 34, 35. he saith, They (i. e. the Quakers) cannot Kill or slay their own kind; for Proof of which he quotes 2 *Cor.* 10. 3, 5. *The Weapons of our Warfare are not Carnal, &c.* This again was contradicted by the Quakers Practice in *Pensilvania*, who by his Authority or Allowance put several Persons to Death judicially, for suspected Murthers. (to several of which they had no Evidence made either by Witness, or by their Confession, whom they caused to be put to death.) And as to that Text Mr. *Pen* has quoted in his *Key*, 2 *Cor.* 10. 3, 5. for a Reason why the Quakers cannot use a Carnal Weapon. Query, Is not a Gallows, or Gibbet, on which the Quaker Judges in *Pensilvania* (some of which were Preached also) caused some to be hanged for suspected Murther, a Carnal Weapon as really as a Sword, Gun, or Spear?

The like Contradiction, the Quakers are guilty of, in their late common Practice, of their Solemn calling God to Witness about worldly matters, contrary to their Professed Principle, published in Print by Mr. *Pen*, and several other Quakers, in their Treatise of Oaths. In that Book Mr. *Pen* saith, *To attest the Name of God in any Terrestrial Matter, is a breach of Christ's Command, Matt.* 5. 34, 37.

Again, in Mr. Pen's Key, which hath had several impressions (Pag. 36. of one impression) he saith, *The Quakers can go no further than Yea, and Nay*, [viz. in their declarations in Civil Judicatures, &c.] This Mr. Pen knoweth is contradicted, (if not by himself) by the frequent practice of Quakers, both in *England* and *America*, who, beyond their Yea, and Nay, solemnly call God to Witness in their affirmations before Magistrates, which, in the judgment of the most judicious, is the substance of an Oath, and without all controversie is more than Yea, and Nay. And this the prevailing Party of the Quakers in *England* have not only practised, but with no small endeavour have Petitioned to be granted unto them, by Act of Parliament, and which they have obtained. It is true, there is a small Party of Quakers opposite to this Practice, who think it is a going off from their Ancient Testimony of Yea, and Nay. But the other Party has carried it against them. And yet they would have it believed, they are all in perfect Unity of Principles, whereas they are much divided, as in their Principles about Swearing and Fighting, so in diverse others. A Quaker of good Note among them, has not only declared for Baptism, as being an Institution of Christ, but has actually received it, but not by any Minister of the Church of *England*, (as I am informed) which I wish he had done, if he was not formerly Baptized. I am also informed, that he has declared his mind concerning the Lord's Supper, that it is of Divine Institution. I hope God in due time will further enlighten him to see, how grosly the Quakers have erred in other things, as much as in their throwing away those Two Divine Institutions, and calling them, worldly Rudiments and beggarly Elements, which Mr. Pen said, in Print, *The Quakers have been led to reject by the same Spirit by which Paul (and the Apostles) were led to reject Circumcision*; yet I have not heard that the Quakers have cast him out of their Communion, for his taking up, what both he, and they, had so long thrown away. I hope he is not of his Brethrens Opinion, that *the Light within him, and within all Men, is sufficient to Salvation, without any thing else*; for if he were, I cannot see, what need he could think he had, either of Baptism, or the Lord's Supper, or of the Scriptures, or of Christ without him, and his precious Blood, and Sacrifice upon the Cross for our Sins, and his continual Intercession for us in Heaven with the Father; all which are something else, than the Light within him.

I happened in *America*, while I was there Travelling, to see a Book lately Printed, called *New-England Judged*, having a Printed Appendix to it, by *John Whiting* Quaker, who has set up of late for a great Author among them, and who is extremely ignorant as well as confident, to utter Falshoods and abusive Slanders. In his said Appendix, he utters a notorious Falshood upon me, as if at *Philadelphia*, about the Year 1692, I had fained my self a Prisoner, and to make this Fiction to be believed, I had gone to the Porch of the Prison, the Prison door being shut against me, and from the Porch of the Prison, had writ and dated a Paper of complaint against the Quakers for my imprisonment; and to make his Reader take the greater notice of it, he has caused the following Words to be printed on the Margin in great Black Letters; *Note, George Keith's-Mock Imprisonment*. Now to prove the notorious falshood of this, I need go no further than a Book of one of his Brethren, viz. *Samuel Jennings*, Printed at *London* 1694, called by him, *The State of the Case, &c.* wherein, though he has uttered many falshoods, con-

cerning the State of the Case, about our differences in Principles of Religion, in the Years 1691, and 1692, whereof I had largely detected him in my Printed Reply to his Book; yet he saith true, in what he did Report in his Book, concerning two Persons, whom the Quakers had put in Prison, the one for Printing a sheet of mine, I called an *Appeal*, &c. and the other for selling one or two of them when Printed; the Name of the Printer is *William Bradford*, the Name of the other is *John Mackcomb*. Now concerning them the said Quaker, *Samuel Jennings*, Reports, that *they signed a Paper from the Prison, when they signed it in the Entry common to the Prison, and the next House*. Thus he gives the true matter of Fact, and tells truly who Signed that Paper in the Entry or Porch, which were those two abovenamed persons, but mentions not me, as being concerned in Signing that Paper, either in the Entry or Porch, or any where else. And to be sure if I had been one of the Persons, who had Signed that Paper, he would have told the World of it, as thereby thinking to have some great matter against me. For he chargeth it upon these two abovenamed Persons, *William Bradford*, and *John Mackcomb*, that it was deceit in them to *Sign a Paper from the Prison, when they were not in the Prison*, but in the Porch or Entry of it, as he saith. In my Answer to him, I have shewed it was no deceit, nor had any thing blame-worthy; the Case was this. They were Prisoners by a Warrant from some Quaker Justices, for the Fact abovementioned, and had been detained in Prison for some time, and were ordered to be kept in Prison until the next Court, unless they gave security by Bonds to Answer at the next Court. After some time the Jaylor by favour let them go home, but still they were Prisoners, not being released by any Judicatory; and the Quaker Justices delaying to bring them to a Tryal, they went to the Prison to Write, and Sign their Petition from the Prison, to have their Tryal at the next Sessions; but it happened that the Jaylor was gone abroad, and had the Key to the Prison with him, so that they could not get in. Now I see no deceit or insincerity in this, more than in the common Practice of many Quakers, who have printed Records of their suffering Imprisonment (for not paying Tithes) some Years, and yet they oft had liberty to go home, by favour of the Jaylors, to my certain Knowledge. But whether *William Bradford* and *John Mackcomb*, were guilty of deceit or not, is not material to the present Case of *John Whiting* his Vile Slander, as if I had been the Person, or one of the Persons, who had Writ that Paper from the Porch or Entry of the Prison. This is sufficient Proof, that what *John Whiting* has thus Printed against me, was not from the infallible Spirit, and that he is therefore by *George Fox's* Sentence, a Deceiver.

September 10, 1702. We came from *Newport on Rhod-Island* and crossed the Ferry over to *Naraganset*, and lodged that Night at Mr. *Balfures* House, who Entertained us very kindly and hospitably, and next day we Travelled about 25 Miles, and lodg'd at Mr. *Sextons*, an Inn-keeper; and next day we safely arrived at *New-London* in *Connecticot* Colony, and Government, which stands by a Navigable River.

Septemb. 13, Sunday. Mr. *Talbot* Preached there in the Forenoon, and I Preached there in the Afternoon, we being desired so to do by the Minister, Mr. *Gurdon Saltenstall*, who civilly Entertained us at his House, and expressed his good affection to the Church of *England*, as did also the

Minister at *Hampton*, and the Minister at *Salisbury* abovementioned, and diverse others *New-England* Ministers did the like. My Text was *Rom. 8. 9.* The Auditory was large, and well affected. Col. *Winthrop*, Governour of the Colony, after Forenoon Sermon, invited us to Dinner at his House, and kindly Entertained us, both then, and the next day.

Sept. 15, 1702. We hired a sloop to carry us from *New-London* to *Long-Island* over the Sound, being about Six Leagues Broad, and that day we safely arrived at a Place on *Long-Island*, called, *Oyster-Ponds*, about Noon, after that we came on Horseback that Day 24 Miles, and lodged at Mr. *Howel's* an Inn-keeper, the next Day we Travelled 45 Miles, to *Seatauket*, and lodged at Mr. *Gibs*, Innkeeper; the next Day, being the 17th Instant, we Travelled 32 Miles, all upon *Long-Island*, and arrived at *Oysterbay*, where we were kindly received, and hospitably entertained by Mr. *Edward White* at his House, on free cost, for several Days, where we staid to rest and refresh us. He was a Justice of Peace, and had been formerly a Quaker, and his Wife had been a Quaker also, and was not quite come off from the Quakers.

Septemb. 20, Sunday. At the Request of Mr. *Edward White*, and some other Neighbours in the Town, having used the Church Prayers before Sermon, I Preached on *Titus 2. 11, 12.* And that Day Mr. *Talbot* Baptized a Child, at the request of the Child's Mother, her Husband being from home.

Septemb. 24, 1705. I went to the Quakers Meeting at *Flushing* on *Long-Island*, accompanied with Mr. *Talbot* and the Reverend Mr. *Vesey*, the Church of *England* Minister at *New-York*, and diverse other Persons belonging to *Jamaica* (a Town on *Long-Island*,) well affected to the Church of *England*. After some time of silence, I began to speak, standing up in the Gallery, where their Speakers use to stand when they speak; but I was so much interrupted by the Clamour and Noise, that several of the Quakers made, forbidding me to speak, that I could not proceed. After this, one of their Speakers began to Speak, and continued Speaking about an Hour, the whole was a ramble of nonsense and perversion of Scripture, with gross reflections both on the Church, and the Government there. Several times speaking of Christ, he said, *while Christ was in that Prepared Body*, which is a common Phrase among them; whereby they plainly intimate, they do not believe he is now in that Body, or that he has any thing of that Body, which he had on Earth. Nor do they own that Christ has any Body but his Church, or such a Body as he had from all Eternity, and is every where; all which hath been sufficiently proved out of the Printed Books of their most noted Authors. He said, they (*viz.* the Quakers) believed in that very Christ that died at *Jerusalem*; and a little after he said, that, that Christ, was the Seed that was oppressed by Sin in Men. He Preached against all Creeds, and accused all their Adversaries that they kicked against the Spirit. This was a reflexion upon the Church of *England*, because she doth not hold, that Men have those extraordinary Gifts of the Spirit, to Preach, and Pray, as the Quaker Preachers pretend to have; but as they have it not, it is evident they have an extraordinary impudence to father all their ignorant and nonsensical Expressions, and perversions of Scripture, (which they commonly utter in their Meetings) upon the Holy Ghost, which is a most dreadful Sin. He said, Vice was set up, which was a reflexion upon the Government there, because

some were lately made Justices of the Peace on *Long-Island*, that were not greatly affected to Quakerism. After he had done, he went away out of the Meeting in all hast, fearing (I suppose) he should be questioned about the things he had said. I stood up again to speak in their Meeting, but they made a new interruption, and threatened me with being guilty of the breach of the Act of Toleration, and that by my so doing, I had put my self Twenty Pounds in the Queen's Debt; I told them, I had not broke the Act of Toleration, for I made no interruption, but was silent all the while their Preacher was speaking; but they had broke the Act of Toleration, by interrupting me, when I began to Speak; they told me, I had no right to Speak in their Meetings. I answered, I had better right to Speak in these Meeting-Houses, than any of their Speakers had; at this they seemed greatly to Wonder; and asked how I could make that appear, for the House and Ground was theirs, which they had bought with their Mony, and to which I had contributed nothing: And one of them was so hot, that he commanded me to go out of the House, for it was his House, and for me to stay in his House, against his Will, was contrary to Law, and he could Prosecute me. I Answered him, it was not his Property; all who have a Mind to come into that House at Meeting time, may come, it being appointed for a Religious Meeting-House, where all have a common Right; and according to the Act of Toleration, ye are bound to keep your Doors open where ye Meet; and if ye shut them against me, or any, we may prosecute you by Law. But, said they, How has thou a better right to speak in our Meeting-House than we? I told them, in a double respect: First, that Meeting-House was appointed for the service of Truth, (which is their own manner of Phrase,) and that what was Truth, should be spoken in it, and not falshood and error; and therefore, while I speak Truth in it, and your Speakers speak not Truth, but falshood and errors, I have a better right than they. Secondly, None of your Speakers have any right to Speak in your Meeting-Houses, because ye have not your Meeting-Houses Licensed, as the Act of Toleration expressly requires; nor have any of your Preachers qualified themselves as that Act express, *viz.* to Sign to Thirty-four of the Articles of Religion of the Church of *England*; this they have not done, nor can do, because the Quakers Principles are contrary to most of them, or rather indeed to them all, whereas I am qualified, as the Act requires. They accused me, that I came not in Love to Preach to them, but was hired by the Bishops to come, and that the Love of Money brought me to *America*, and not Love to their Souls. I told them it was a false accusation.

I owned it, that God had raised up Friends to assist me with Money, in such a chargeable Undertaking; but this was no more than what the Quakers at *London* did, who largely supply the Travelling Friends who come over from *England* into *America*, with Money out of their National Stock, beside what they gather up in the several Meetings in *America*, which they visit. They replied, they never knew any Mony given to any Travelling Friends, by their Meeting. And they asked me, if I had any Mony from them, while I was a Travelling Friend among them? Yes, said I, I have had from this very Meeting. They asked of whom, and when? I told them, of an honest Woman, yet living not far distant; they replied, Art not thou a Treacherous Man to tell this? Why, said I, to tell the Truth, in answer to your Question.

It is a thing well enough known to themselves, that they have frequent Collections, at their Monthly, and Quarterly Meetings, one chief use whereof is, to furnish the Travelling Friends with Money.

One of the Quakers at that Meeting in *Flushing*, that made the interruption, did openly accuse me in the Meeting, that I had defrauded the Poor of 50 Pounds of Money, which *Miles Forster* had delivered to me to give the Quakers at *London*, for the use of their Poor, being part of what Colonel *West* had left to them by Legacy in his Will, (whereof *Miles Forster* was the sole Executor.) The which Scandalous accusation, the Quakers of *Long Island* had industriously spread over the Country against me; and the same was objected against me, by a Quaker at *Burlington* in *West-Jersey*, in the hearing of many present. But as I then declared, and I now declare, I had no Money delivered to me by *Miles Forster*, to give to the Quakers at *London*, whether Poor or Rich. At my coming from *America*, in the Year 1693, the said *Miles Forster* gave me a Bill of 40 Pounds *English* Money to be paid me at *London*, to my own proper use, (he being indebted to me, in some part of the like Sum.) But the Money of this Bill, was no part of the Poores Money, but was *Miles Forster's* own Money, which he drew by Bill, upon a Person at *London*, that did owe him a far greater Sum; the which Bill was duly paid to me. When he gave me that Bill, he told me what was the occasion and cause, that moved him to do it, which was this, That to his certain knowledge, Col. *West*, out of the special respect and love he had to me, by his reading my Books, about the time the difference betwixt the Quakers of *Pensilvania*, and me, about matters of Religion began, had designed to give me some considerable Benefaction; and in order to that, when he lay sick at *Miles Forster's* House at *New-York*, he desired *Myles Forster* to Write to me to come to him. I was then living with my Family at *Philadelphia*, distant about an Hundred Miles from *New-York*. After I received this Message, I made all the hast I could to go to *New-York* unto him. But it so happened, that Col. *West* was Dead and Buried before I arrived. To answer the intent of Col. *West*, *Myles* told me, he gave me that Bill, to be paid to me at *London*, as some gratification to me, for the respect Col. *West* had to me, and also for the labour, and charge, I was at in my Journey, to come unto him. But none of the Money of that Bill, was any part of what Col. *West* left in his Will to the Poor of the Quakers at *London*, but was *Myles Forster's* own Money, which was owing to him at *London* by the Person on whom he drew that Bill. If *Myles Forster* paid himself again that Money he gave me to my own proper use, out of that part of Col. *West's* Estate, that was left in Legacy to the Poor of the Quakers at *London*, *Myles Forster* was to be accountable to the Quakers, if they have any right to it, for his so doing, and not I; for it was simply *Miles Forster's* benefaction to me, though he gave it to me on Col. *West's* Account; Col. *West* having left to him, not only a considerable Legacy, as being his Executor, but had also left to him in his Will, full Power to dispose of what Money was left to the Poor of the Quakers at *London*, to what Quakers, or what sort of Quakers he thought fit; for no Names of Quakers, nor sort of Quakers were mentioned in the Will, nor no Name of any Meeting of Quakers mentioned therein, (there being at that time two sorts of Quakers at *London* opposite to one another) and *Miles Forster* informed me, that much, if not most of what was left by Col. *West* in his

Will to the Poor of the Quakers at *London*, was depending on a Condition expressed in the Will, that was not performed, and by somewhat that happened could not, nor even can be performed; and consequently the far greatest part thereof, which was much more than the contents of that Bill which he gave to me, did wholly belong by right to him, being the Executor. But the Quakers and *Miles Forster*, are to debate the case betwixt them. The Quakers Lawyers at *New-York*, have sufficiently informed them, that they can have no Claim or Action against me, for what I received of *Miles Forster*. And *Miles Forster's* Lawyers, have declared their Mind in the Case, that the Quakers can have no right to sue him, for what he gave to me, whether he gave it out of the Money left in Col. *West's* Will to the Poor, or otherwise. Because, by the Will, he had Power to give to me what part of it he pleased, as well as to any other. And when I was lately with *Miles Forster*, at *Amboy* in *East-Jersey*, where he now lives; he told me some *London* Quakers had sent their Letter of *Attorney* to some Quakers of *New-York* Province, to demand of him the Poores Money, that was left to their Poor of *London*, by the Will of Col. *West*, and that they of *New-York* and he had some Meeting about it; and that he asked them, By what Right these Quakers at *London* did demand that Money, more than any other Quakers there, seeing their Names were not in the Will, nor the Names of any other, either of Persons, or Meetings. But to this they could give no satisfactory Answer, and so the Matter remains in suspence betwixt them.

September 27, 1702. Sunday. I preached at *Hampsted* on *Long-Island* in the Afternoon, where was such a Multitude of People, that the Church could not hold them, so that many stood without at the Doors and Windows to hear; who were generally well affected, and greatly desired that a Church of *England* Minister should be settled among them; which has been done, for the Reverend Mr. *John Thomas* is now their Minister. My Text was, *Luke* 10. 42.

September 28. We arrived at the Ferry by *New-York*.

September 30, Wednesday. At the Request of Mr. *Vesey*, the Minister at *New-York*, I preached at the Weekly Fast, which was appointed by the Government, by reason of the great Mortality that was then at *New-York*, where above *Five Hundred* died in the Space of a few Weeks; and that very Week, about *Seventy* died. My Text was, *Jam.* 5. 13.

October 1. From the Ferry by *New-York*, we came to *Reedhook* on *Long-Island*, where we waited for a fair Passage, and next Day we got over to *Staten-Island*, and from *Staten-Island* to *Amboy* in *East-Jersey*.

October 3, Sunday. I preached at *Amboy* in *East-Jersey*; the Auditory was small: My Text was *Tit.* 2. 11, 12. But such as were there, were well affected; some of them, of my former Acquaintance, and others who had been formerly *Quakers* but were come over to the Church, particularly *Miles Forster*, and *John Barclay* (Brother to *Robert Barclay*, who published the Apology for the Quakers) the Place has very few Inhabitants. We were several Days kindly entertained by *Miles Forster* at his House there.

October 10, 1702. Sunday. We went to the Meeting of the Quakers at *Toponemes*, in Freehold in *East-Jersey*, who used to keep a separate Meeting from the other Quakers, for their gross Errors; and joined with me and my Friends in the Separation, about the Year 1692; and it happened to be their

Yearly Meeting, where diverse came from *West-Jersey* and *Pensilvania*: One of their Preachers pray'd and preached before I began. After he had done, I used some of the Church Collects I had by heart, in Prayer; and after that, I preached on *Heb. 5. 9.* There was a considerable Auditory of diverse sorts; some of the Church, and some Presbyterians, besides the Quakers; they heard me without any Interruption, and the Meeting ended peaceably. Their two Speakers lodged in the same House with me that Evening, at the House of *Thomas Boels*, formerly a Quaker, but is now of the Church. I had some free Discourse with them about several weighty things: I told them, so far as they used their Gifts to instruct the Ignorant, and reclaim them from the vile Errors of Quakerism, they were to be commended; but that they had taken upon them to Administer Baptism and the Lord's Supper to any, they were greatly to be blamed, having no due external Call, or Ordination, so to do.

October 11, Monday. We met again the next Day, and had the like Auditory: Their other Speaker aray'd and preached, and after that, I pray'd, using the same Collects as the Day before, and preached on *1 Thes. 5. 19.* without any Interruption, and the Meeting peaceably ended. I could blame nothing in the Matter of their second Speaker, nor in the former, except where he said in his Discourse, *That they who were in Christ, need not fear Hell.* I endeavoured to clear the Matter in my Discourse, by distinguishing betwixt an Absolute Fear of Hell, such as the Wicked ought to have, and a Conditional Fear, which Good Men, even such who are in Christ, ought to have; and about this he and I had some private Discourse also betwixt us, but he was dissatisfied, and would not own, *That any who were in Christ ought to have any Fear of Hell*, so much as Conditional.

October 17, Sunday, I preached at *Middleton* in *East-Jersey*, where, before Sermon, Mr. *Talbot* read the Church Prayers, and I preached on *Mat. 28. 19, 20.* One main part of my Sermon being to prove Infant-Baptism to be included in the Apostles Commissions, as well as that of Adult Persons, there being several of the Auditory who were Anabaptists, who heard me civilly, without any Interruption; but most of the Auditory were Church People, or well affected to the Church.

October 24, Sunday, 1702. I preached at *Shrewsbury* in *East-Jersey* at a House near the Quakers Meeting-house, and it happened that it was the Time of the Quakers Yearly Meeting at *Shrewsbury*: My Text was *2 Pet. 2. 1, 2.* The Church Prayers being read before Sermon, we had a great Congregation, generally well affected to the Church, and diverse of them were of the Church, and that Day I sent some Lines in Writing to the Quakers at their Yearly Meeting; which Mr. *Talbot* did read to them in their Meeting, wherein I desired them to give me a Meeting with them some Day of that Week, before their Meetings were concluded; in which Meeting, I offered to detect great Errors in their Authors Books, and they should have full Liberty to answer what they had to say in their Vindication. But they altogether refused my Proposition; and several Papers pass'd betwixt us: In some of their Papers, they used gross Reflections on the Church of *England*, as much as on me. We continued our Meetings three days, as the Quakers did theirs. And the second Day of our Meeting at the same House, where we had formerly met, I detected the Quakers Errors out of their printed Books,

particularly out of the Folio Book of *Edw. Burroughs* Works, collected and published by the Quakers after his Death, and did read the Quotations to the Auditory, laying the Pages open before such as were willing to read them, for their better Satisfaction, as some did read them.

Some of the Quotations were such as follow.

Page 126. (i. e. the Ministers) *Prophecy and Preaching would soon be ended, if they had not the Scripture to preach their Imaginations upon.*

Pag. 273. *Quakers Sufferings greater and more unjust than the Sufferings of Christ and the Apostles.*

Pag. 19. *He denies a written Word.—No other Word (saith he) do I own but Christ.*

Pag. 402. *He will revoke if any can prove, that the Scriptures call themselves the Word.*

Pag. 484. *The Spirit of God, the only standing Rule to walk by, not the Scriptures.*

Pag. 292. *The Flesh of Christ's Body Infinite.*

Pag. 515. *God and the Spirit, not Persons, but Infinite Beings.*

Pag. 698. *They (i. e. the Quakers) are One with the Father in Nature.*

Pag. 413. *All that Christians practise is become Idolatry.*

Pag. 27. *That which sinned could not be saved, &c.*

October 26, 1702. Tuesday. I preached again at *Shrewsbury* on *Mat. 7. 13.* In all these Meetings at *Shrewsbury*, *Midletown*, and *Toponemes*, or where ever else, on *Nethersinks*, Mr. *Lewis Moris*, and diverse others of best Note in that Country, frequented the Congregations and Places where we preached, and did kindly entertain us at their Houses, where we lodged as we travelled too and again; particularly Mr. *Moris*, Mr. *Innes*, Mr. *Johnston*, Mr. *Boels*, and Mr. *Read*; Mr. *Innes* being in Priest's Orders, has oft preached among them, and by Preaching, and Conferences frequently with Quakers and other sorts of People, as also by his pious Conversation, has done much Good among them, and been very instrumental to draw them off from their Errors, and bring them over to the Church.

October 29, 1702. We arrived at *Burlington* in *West-Jersey*.

November 1, Sunday. We preached in the Town-House at *Burlington*, (the Church not being then built) and we had a great Auditory of diverse sorts, some of the Church, and some of the late Converts from Quakerism. Mr. *Talbot* preached before Noon, and I in the Afternoon. My Text was, *John 17. 3.* Col. *Hamilton*, then Governour of *West-Jersey*, was present both Forenoon and Afternoon, and at his Invitation we dined with him.

November 3. At *Burlington* I detected the Quakers Errors out of their great Authors, *George Fox* his great Mystery, and *Edward Burroughs* Folio Book, and others, having given the Quakers Preachers Notice two Days before, to come and defend their Principles and Authors; but none of them would appear in the Cause.

November 5. We arrived at *Philadelphia*, and were kindly received by the two Ministers there, and the Church People, and especially by the late Converts from Quakerism, who were become zealous Members of the Church.

November 8, Sunday. I preached in the Church of *Philadelphia*, at the Minister's Request, on 2 *Pet. 3, 15, 16.* in the Afternoon. Mr. *Talbot* preached there in the Forenoon. And again I preached another Sermon, on

the same, that Evening, after six a Clock, (it being usual once a Month to preach an Evening-Sermon in that Town.) We had a very great Auditory, so that the Church could not contain them, but many stayed without and heard.

That Week a Meeting of the Clergy being appointed to meet together at *New-York* by general Consent, we accordingly did meet, being Seven in number; at our Meeting we drew up an Account of the State of the Church in these *American Parts of Pensilvania, West and East-Jersey, and New-York Province*; a Copy whereof we sent to the Honourable Society at *London, for the Propagation of the Gospel in Foreign Parts*. Colonel *Nicolson*, Governour of *Virginia*, to encourage us to meet, was so generous to bear our Charges, (I mean of all of us that lived not at *New-York*) beside his other great and generous Benefactions to the Building and Adorning many Churches lately built in these Parts, whereof a particular Account has been given to the Honourable Society.

November 15, 1702. I preached at *New-York* on *Revel. 3. 20.* being Sacrament-Day.

November 22, Sunday. I preached again at *New-York*, on *Rom. 6. 17, 18.* in the Forenoon, and Mr. *Talbot* in the Afternoon. My Lord *Cornbury*, Governour of *New-York* and the *Jerseys*, was very kind to us, and at his Invitation, we did eat at his Table both *Sundays* and other Times.

November 26, Thursday. I Preached at *Hampsted* on *Long-Island*, on *Acts 26. 18.*

November 29, 1702. I Preached again at *Hampsted*, on *Heb. 8. 10, 11, 12.*

Sunday, December 3, 1702. I visited again the Quakers Meeting at *Flushing* on *Long-Island*, having obtained a Letter from my Lord *Cornbury*, to Two Justices of Peace to go along with me, to see that the Quakers should not interrupt me, as they had formerly done: But notwithstanding the Two Justices that came along with me, to signify my Lord *Cornbury's* Mind, by his Letter to them, which was read to them in their Meeting by Mr. *Talbot*, they used the like interruption as formerly, and took no notice of my Lord *Cornbury's* Letter, more than if it had been from any private Person. They renewed their former accusation against me, that I had broke the Act of Toleration; I replied, I had not broke it, for I did not interrupt any of them; they answered, I interrupted their silent Worship; I said, I knew no Clause in that Act, that forbid the interruption of their silent Worship. I brought the Printed Act of Toleration with me to their Meeting, and Mr. *Talbot* did Read several Passages out of it to them, to shew that they had neither qualified their Meeting-Houses, nor their Preachers, as the Act required. But notwithstanding they objected the Act of Toleration against me; when I objected it against them, they said, that Act did not extend to *America*; Behold their Partiality! We stayed and heard three of their Speakers one after another, though it was very grievous to us to hear so much nonsense, and perversion of Scripture, uttered by them; and all this upon pretence of being moved by the Spirit of God. Their chief Speaker, who is a most ignorant Person, said, *Balak had sent Balaam to Curse the People of God*: His Sense and perverse Application of that historical Passage of Scripture, is easie to understand without a Commentary. After they had done, they generally went away, Speakers and others; but many, who were not Quakers,

stayed, and heard me resume and detect the gross Perversions and Misapplications of the Scriptures, which they had made. And after this, I detected out of a Book of *George Whitehead*, called, *The Divinity of Christ*, his vile Error concerning Christ, both with respect to his Godhead and Manhood, and I did read the Passages out of his Book in the Hearing of the Auditory. In his said Book, he blames his Opponent, *Thomas Vincent*, for affirming, that the Son proceeded from the Father by an eternal Act of Generation, and chargeth it with Confusion and Nonsense. Also in the same Book he brings many Places of Scripture, all which he grossly perverts, to prove that Christ suffered as God. And in the Appendix to his Book, he blames his Opponent, *Th. Danson*, for saying, *Christ, as Man, had a created Soul and Body*; and from his so saying doth infer, by way of Query, Doth not this render him a Fourth Person? And *George Fox* in his Preface to that Book, most ignorantly and perversely argues against the Three Persons in the Godhead, inferring, by way of Query, (their common way of Disputing) Doth not this render them Four Persons? Just as *John Whiting*, a late Author among them, in his Book called, *Judas and the Chief Priests*, doth ridicule that Passage in the Litany of the Church of *England*, *O Holy, Blessed and Glorious Trinity, Three Persons and One God*; inferring, that from this there should be Four Persons; for that Three and One are Four: Whereas in the Act of Toleration, there is an express Clause that excludes all such from the Benefit of the Act, *That either in their Speaking or Writing, deny the Holy Trinity, as taught and professed in the Church of England*: And yet these very Persons that thus revile and ridicule the Doctrine of the *Holy Trinity as taught in the Church of England*, are mighty Pleaders for their Liberty by the Act of Toleration; as if not only their Meetings and Preachings were Toleraed, but Authorized by the Act.

December 6, 1702. I Preached at *Oysterbay* in the Town-House, on *Rom.* 10. 7, 8, 9. And we were kindly entertained at the House of Mr. *Edward White* abovementioned.

December 13. I preached at *Staten-Island* in the Town-House, on *Titus* 2. 11, 12.

December 20, 1702. I preached at Dr. *Johnston's*, at *Nethersinks*, on *Rev.* 22. 14.

December 25, Friday, being Christmas day. I preached at the House of Mr. *Morris*, on *Luke* 2. 10, 11. And after Sermon, diverse of the Auditory received with us the Holy Sacrament; both Mr. *Morris* and his Wife, and diverse others. Mr. *Talbot* did administer it.

Decemb. 27, Sunday, 1702. I preached in *Shrewsbury* Town, near the Quakers Meeting-House, at a Planter's House, and had a considerable Auditory of Church People lately converted from Quakerism, with diverse others of the Church of best Note in that Part of the Country. My Text was *Heb.* 8. 10, 11.

January 1, Friday. I preached at the House of Mr. *Thomas Boels* at *Freehold* in *East-Jersey*: My Text was *Isaiah* 59. 20, 21. Before Sermon, after the Church Prayers, I baptized all his Children; two Sons and three Daughters. He was formerly a Quaker, but is now come over to the Church; also a Son of *Samuel Dennis*, a late Convert from Quakerism.

January 3, Sunday, 1702. I preached again at his House, on the same

Text, and before Sermon Mr. *Talbot* baptized two Persons belonging to the Family of *John Read*, formerly a Quaker, but was lately come over to the Church with all his Children; one Son and two Daughters. His two Daughters were baptized by Mr. *Talbot*, *October 24, 1702*. As also the same Day were baptized *William Leads* and his Sister *Mary Leads*, late Converts from Quakerism to the Church: And some Days before, at the House of *John Read*, Mr. *Talbot* baptized the Wife of *Alexander Neaper* and his three Children. He had been a Quaker, but was come over to the Church.

January 4, 1702. I came to the House of *Robert Ray* in *Freehold* in *East-Jersey*, accompanied with *Thomas Boels*, and lodged at his House that Night. At his and his Wife's Desire, I baptized all his Children; some Boys and some Girles, in number Five: they both had been Quakers, but he was not then come throughly off from Quakerism.

January 10, Sunday. I preached at *Burlington* at the House of Mr. *Revel*, on *Mat. 6. 33*. And I baptized a Man's Child who was a Churchman, where I had a large Auditory.

January 11. We came to *Philadelphia*, and lodged at the House of Mrs. *Welch* all the Time we happened to be at *Philadelphia*, until we went from *Pensilvania* to *Virginia* and *North-Carolina*, in the Months of *April* and *May, 1702*. She had been a Quaker for many Years, and of good Repute. About the Years 1691 and 1692, it pleased God, by my Means, through the Illumination of the Holy Spirit, to give her and her Daughter (who was educated in Quakerism) to see their Errors and forsake them; and also many others in that Place about that time; who afterwards gradually came off from Quakerism, and at last came clearly off, and joined to the Church, whereof they are become zealous Members. She entertained us both at her House, (*viz.* Mr. *Talbot* and me) all the time, abovementioned, and also after our Return, so long as we stayed there, *gratis*.

January 17, Sunday. I preached at *Philadelphia*, on *John 3. 5*. in the Forenoon, and Mr. *Talbot* preached in the Afternoon. I preached again on the same Text, an Evening Sermon, that begun after the sixth Hour at Night.

January 24, Sunday, 1702. I preached at *Philadelphia* on *Mat. 5. 17*. both in the Forenoon and Afternoon; Mr. *Evans* the Minister of *Philadelphia* having that Day been at *Chester* in *Pensilvania*, to accompany Mr. *Talbot*, who was to preach there the first Sermon in the Church after it was built.

January 31, Sunday. I preached at *Philadelphia*, on *Mat. 5. 17*. being my third Sermon on that Text; and the same Day at the sixth Hour at Night, I preached there on *1 Cor. 11. 28*.

February 7, Sunday, 1702. I preached at *Chester* in *Pensilvania*, in the New Church, on *Mat. 16. 18*.

February 9, Tuesday. I preached a second Sermon on the same Text at *Concord* in *Pensilvania*, at the House of *John Hanon*.

February 11. I preached a third Sermon on that Text at the House of *Thomas Powel* in *Chester* County; both these Men, *John Hanon* and his Wife, and *Thomas Powel* and his Wife, had been Quakers, but are become zealous Members of the Church, with diverse others their Neighbours.

February 12, 1702. I had a Dispute with Mr. *Killingsworth* an Ana-

baptist Preacher, at the House of *Thomas Powel*, before a great Auditory. The Subjects of our Dispute were, First, About Set Forms of Prayer. Secondly, About the manner of Baptizing, whether by Dipping or Sprinkling? Thirdly, Whether Infants of Believers are proper Subjects of Baptism? Fourthly, Concerning Ordination. It had a good Effect upon several present; and I hope upon himself; for by a Letter I received sometime ago from Mr. *Talbot*, this Mr. *Killingsworth* is become well affected to the Church, and has proffered Ground to build a Church upon, and Wood to build it, upon his Land where he lives, at *Salem* in *West Jersey*.

In the first Week of *February*, 1702, I had a Meeting with the Separate Quakers and their Preachers, who left the Quakers Meetings for their gross Errors, and joined with me about the Year 1691. They met at my Lodging in *Philadelphia*, at my Request; and the next Week thereafter, we had another Meeting at the same place. I told them, that the Reason why I desired to have a friendly Meeting and Conference with them, was, that I might answer their Objections against their Conformity to the Church of *England*, and particularly their Objections against Infants Baptism: Also I had some Discourse with one of their Preachers, to convince him of his *Antinomian* Notion, and the great Error and Hurt of it, viz. *That they who are in Christ, ought not to fear Hell in any respect, not so much as Conditionally*. He was very earnest and warm in the Defence of it, and pressed it very much, that that matter should be first discoursed upon, thinking to have some Advantage against me in that Point; but the Success proved the contrary, so that his maintaining of it, offended diverse of his Hearers, that soon after they left him, and came over to the Church. I asked him, If they who were in Christ, could possibly fall from that good State. He said, they might possibly fall from it. I replied, then there is the more Cause of Fear; as they who are in a Castle, yet they have just occasion of Fear, conditionally, lest if they should go out their watchful Enemies should destroy them; and Fear is very useful to them to keep them within. And as God Almighty had indued all living Creatures with a natural Fear, that is of great use to them to preserve their natural Life; so he had indued all his Children with a spiritual Fear, that is as useful and as necessary to them to preserve their spiritual Life. And as Hope is necessary to keep Men from Despair, so Fear is necessary to keep them from Presumption. I mentioned also several Texts of Scripture to him, and desired him to consider them, viz. *Job 31. 24. 1 Cor. 9. 27. Heb. 4. 1. Rom. 8. 31.* But he continued resolute in his erroneous Opinion. Next we proceeded to discourse about other matters, as, What were their Objections against their Conforming to the Church, and against Infants Baptism? I laboured very much, in Love, to satisfy them about all those matters; but I found they were resolute to keep up their Separate Meeting, though it be dwindled away and diminished to a very small Number from what it was at the Beginning, after the Separation, about 1692, and which continued several Years, until a Church of *England* Congregation was set up at *Philadelphia*; soon after which, most of that Party, both in Town and Countrey, and also in *West* and *East-Jersey*, and some in *New-York*, came over with good Zeal, and according to good Knowledge, to the Church, praised be God for it.

February 14, Sunday. I preached at *Philadelphia*, on *Acts 26. 22, 23.* at the Evening Lecture, after Six at Night.

February 21, Sunday, 1702. I preached at *Burlington* in *West-Jersey*, on *Rom.* 10. 7, 8, 9. and *Feb.* 22. I baptized the Wife of *Mr. Rob. Wheeler* and his three Children, and five others: in all 9 Persons. He and his Wife had been Quakers, but are come over to the Church. He did most kindly and hospitably entertain us at his House, *gratis*, the several times that we travelled to and fro in those Parts: And the like kind and free Entertainment he gives to all Ministers of the Church that travel that way.

February 28, Sunday. I preached at *Philadelphia* on *Mat.* 5. 17.

March 4. I had a publick Meeting at *Philadelphia*, at the House that formerly belonged to *Zacharia Whitbane*, to detect the Quakers Errors, by plain Quotations out of their approved Authors, particularly *Mr. Pen's Sandy Foundation*; having before given intimation to the chief Preachers of the Quakers at *Philadelphia*, to defend their Principles and Authors, if they could; but none of them would appear in the Cause. One *William Southsby*, who is a sort of Preacher among them, told the Auditory, he was not come to dispute, but to complain against me, that I had said, he denied the Resurrection; and he came to clear himself, and desired leave to read a short Paper, wherein he gave Account of his Faith of the Resurrection. After he had read his Paper, which contained some Words he had Transcribed out of *1 Cor.* 15. and some other Texts of Scripture; I asked him, *Did he believe the Resurrection of that Body of his standing before us?* He said, *He would not Answer to that ensnaring Question.* By this it plainly appeared to the Auditory that were not Quakers, that he did not really believe the Resurrection of the Body, even when he seemed to confess it, after the manner of all Hereticks, who profess to give their Faith in Scripture Words, but quite contrary to the true and real sense of the Scripture, as *Arius, Sabellius, Nestorius, Eutyches, Pelagius, &c.*

March 7, 1702, Sunday. I Preached at *Philadelphia*, on *Philip.* 2. 13.

March 10, 1702. I had a publick dispute at *Philadelphia*, with one *William Davis*, who had been formerly a Quaker; but some time after he left them, he set up for a new Sect-Master, to draw Disciples after him, and Published a Book full of Blasphemous Notions, as that there are three Gods; and that none of these three Gods are any where but in Heaven; and that Christ as God, suffered upon the Cross; with diverse other gross Blasphemies; a particular Account of which, I have given in Print, Bound up with other Printed Tracts, which I did present to the Honourable Society.

March 14, Sunday. I Preached at *Philadelphia* a second Sermon on *Phil.* 2. 12, 13.

March 21, Sunday. I Preached at *Philadelphia*, on *2 Cor.* 12. 9.

March 28, Sunday. I Preached at *Philadelphia* a second Sermon on *2 Cor.* 12. 9.

April 4, Sunday. I Preached at *Chester* in *Pensilvania* on *Titus* 2, 11, 12.

April 8, Thursday. I Preached at *New-Castle*, on *1 Thess.* 5. 19.

April 11, Sunday, 1703. I Preached at *New-Castle*, on *Jude* 20. *Mr. Talbot* Preached there in the Afternoon, and Baptized three Children of *Mr. James Claypool* (who had been formerly a Quaker) and another Child of a Churchman. And at our return to *New-Castle* from *Virginia*, I Baptized the said *Mr. James Claypool*, he was much afflicted with a *Palsie*.

April 18, 1703. I Preached at *York Town*, by *York River*, on *Acts* 20, 21.

April 20, 1703. We arrived at *Williamsburgh* in *Virginia*, (having come by Water in a Sloop, from *New-Castle* to *York River*;) and were very kindly received there, and entertained by Col. *Nicholson*, then Governour of *Virginia*.

April 21, Wednesday. I Preached in *Williamsburgh* Church, before the Convocation of the Clergy then Assembled, on 1 *Job*. 1. 7.

April 25, Sunday. I Preached at *James-Town* on 1 *Job*. 1. 3. at the request of the Reverend Mr. *Blair* Minister there, and Commissary, who very kindly and Hospitably Entertained us at his House.

May 2, Sunday, 1703. I Preached at *Kicketan* Church by *James River*, on 2 *Cor*. 3. 18.

May 4, Tuesday. I Preached there the Thanksgiving Sermon, on *Psal*. 18. 48, 49. the Minister, the Reverend Mr. *Wallis*, being then in *England*.

May 9, Sunday. I Preached at a Chappel in *Elizabeth* County in *Virginia*, on *Psal*. 1. 1. 2, 3.

May 10. We took our Journey from thence to *North-Carolina*.

May 16, Whitsunday, 1703. I Preached at the House of Capt. *Sanders* in *Corretuk* in *North-Carolina*, on *Rom*. 1. 16.

We designed to have Travelled further into *North-Carolina*, but there was no Passage from that Place by Land convenient to Travel, by reason of Swamps, and Marishes; and we had no way to go by Water but in a Canow over a great Bay, many Miles over which we essayed to do, but the Wind continuing several Days contrary, we returned to *Virginia*.

May 23, Sunday, 1703. I Preached at the Church in *Princess Anns* County in *Virginia*, on *Heb*. 12. 1. and I Baptized Eight Children there. Mr. *Talbot* Preached the same Day at a Chappel belonging to the same County, and Baptized Ten Children.

The whole County is but one Parish, and is about Fifty Miles in length; the People are well affected, but they had no Minister, and greatly desire to have one; and as they informed us, the Minister's Salary being paid in Tobacco, (as it is generally all over *Virginia* and *Maryland*) the Tobacco of that County was so low, that it could not maintain him.

May 30, Sunday, 1703. The Reverend Mr. *Blair* Commissary, Preached at *Kicketan*, where I was an Hearer, having no occasion that Day to Preach any where in that County.

June 6, Sunday. Mr. *Talbot* Preached at *Kicketan*, we stayed there about Ten Days, at my Daughters House at *Kicketan* by *Jamas River*; she is fully come off from the Quakers, and is a zealous Member of the Church of *England*, and brings up her Children (so many of them as are capable through Age,) in the Christian Religion, Praised be God for it.

June 13, Sunday. I Preached at the Church of *Abington*, on the *North-side* of *York-River*, the Reverend Mr. *Smith* is Minister there, and did Read the Church Prayers. My Text was, 1 *Thess*. 5. 19. I lodged at Major *Burrell's* House, and was kindly Entertained. Mr. *Talbot* Preached at *Williamsburgh*.

June 20, Sunday. I Preached at *Hampton* Church in *Virginia*, on *Jam*. 1. 22.

June 27, Sunday. Mr. *Talbot* Preached at *York-Town* by *York-River*, where I was present with him; we were kindly Entertained there at the Collector's House several Days, waiting for Passage up *Maryland-bay*.

June 28, 1703. We sailed in a Sloop from *York-Town*, up *Maryland-bay* to *West-River*; the Master of the Sloop was a Quaker, whose Name is *Thomas Sparrow*. After our Landing, he kindly Entertained us at his House that Night, and refused to take any thing either for our Passage or Entertainment at his House. And as to our Provision on Board the Sloop, the Governour of *Virginia* sent us in Plenty. I had much Discourse and Reasoning with the said *Thomas Sparrow*, both aboard the Sloop, and at his House, especially about Baptism and the Lord's Supper, but he used the same evasions to the Texts of Scripture I brought for them, as the Quakers commonly use.

July 1, 1703. We came to *Annapolis* in *Maryland*, where we were kindly received and Entertained by Esquire *Finch*, then President of *Maryland*, and Sir *Thomas Lawrence* the Secretary there.

July 4, Sunday. I Preached at *Annapolis*, on 1 *Thess.* 1. 5. and had a large Auditory well affected; my Sermon at the request of a worthy Person who heard it, was Printed at *Annapolis*, mostly at his Charge; and Copies of it sent by him, to many parts of the Country. It is Bound up with other Printed Sermons and Tracts, in the Book abovementioned, which I Presented to the Honourable Society, soon after my arrival into *England*.

July 7, 1703. At the desire of some Persons of best Note in that part of *Maryland*, I went to the Quakers Meeting at *Herring-Creek* in *Maryland*, to have some friendly Conference with them. The aforesaid Esquire *Finch*, Sir *Thomas Lawrence*, and several Justices of the Peace, and many Persons of good Note, came along with me to the Quakers Meeting there, and also the Reverend Mr. *Hall*, the Minister of the Parish, and diverse other Ministers of the neighbouring Parishes. While the Quakers were all silent; after some time, I stood up to speak among them, intending a brief Discourse on *Job.* 7. 38, 39. I had spoke but a very few Sentences, when they interrupted me very rudely; and notwithstanding the kind and gentle Entreaty of Esquire *Finch* and some others there present of their kind Neighbours, praying them to hear me, by no means would the Quakers suffer me to proceed in my Discourse. They told the Auditory, I was none of them, and they had disowned me. I asked them for what? But they would give no Reason for their so doing. One of them stood up, and accused Mr. *Hall* the Minister of the Parish, and also the Sheriff, of Theft; And being inquired what the Theft was, whereof he accused them. He answered, that the Sheriff had given some Tobacco of his, to the said — *Hall*, which was none of his. The Case was this. The Sheriff having a quantity of Tobacco belonging to this Quaker in his Custody, as is usual in that Country. The Sheriff, in Kindness and good Neighbourhood to the said Quaker, rather than to distrein upon him, according to the Law, paid to Mr. *Hall* so much out of the Quakers Tobacco, as was due to Mr. *Hall* by the said Quaker, by an Act of the general Assembly, and confirmed by the Queen. And when some present said to him, his calling it Theft, reflected on the general Assembly, he still persisted in it, that it was Theft. I did again offer to Speak, but they did interrupt me again, and abused me with reviling Speeches in meer Generals, as the manner generally of the Quakers is, to all who Endeavour to reform them from their Errors, and especially to any who with a good Conscience upon Divine Conviction, have forsaken their Erroneous ways, to

whom they are most outrageous, as the *Jews* were to *St. Paul*, after his Conversion to Christianity. The aforesaid Persons, my worthy Friends, who came with me to the Quakers Meeting, finding that the Quakers would give me no hearing in their Meeting, desired me to Preach to them my Sermon which I had begun upon, (but was interrupted by the Quakers) at a Chappel very near to the Quakers Meeting, where they would gladly hear me before they went away, on that Subject, to which I readily agreed. Mr. *Hall* the Minister of the Parish did begin with the Church Prayers, and after the Prayers, I Preached my Sermon to them, in the said Chappel, (where was a great Auditory of both Men and Women) the same in Matter, as near as I could, which I had designed to deliver in the Quakers Meeting; for I made no use of Notes at that time, knowing that if I had used Notes, the Quakers would have made the greater exceptions, and have said, I was only a Minister of the Letter, as their manner is to object against them, who make use of Notes; and I doubted not but that God would assist me, to deliver what was proper and Edifying, though I had no Notes at that Time. Though I oft made use of Notes in my Sermons which I Preached, and continue to do, and I do well approve of it.

The Matter which I mainly insisted upon, in my Discourse on that Text, *Job*. 7. 38, 39. was, that though we had no Warrant from this, or any other place of Holy Scripture, to expect those Miraculous and extraordinary Inspirations of the Spirit given to the Apostles, which enabled them to Preach without Study, and to Speak with Tongues they had not learned by Industry, yet we had sufficient ground from many Texts of Holy Scripture, to believe, that God continues to give to all the Faithful, such plentiful Inspirations, Influences, and Assurances of his Holy Spirit, as are necessary to their Sanctification, and to their continual Growth and Progress therein, and to enable them to serve him acceptably, and comfortably, in all Duties of Holiness and Righteousness, and especially to assist them in their Prayers and Thanksgivings to Almighty God, in the due Use of the Means of Grace; and to assist the Ministers of his Word, in their Preaching and Praying, and in all other Parts of their Ministerial Calling.

And I shewed, that the Ministers and People of the Church of *England*, had a better Belief, Trust, and Hope of the inward Assurances of the Holy Spirit, than the Quakers had, notwithstanding the Quakers proud and presumptuous Affirmations and Pretensions to the Spirit above others. For (said I) the Quakers, and the Quaker Preachers, have such a Distrust of the Spirit's Assistance to pray, or give Thanks vocally, that they think, or pretend they oft have it not: and for that Reason given by them, they oft neither pray in their Families, nor at their Meals. And for want of the Spirit's Motion and Assistance, as they pretend and profess, so as to enable them, either to Preach or Pray in audible Words, they used to have many silent Meetings, where one Word is not uttered among them from first to last; and in many Places they have them still. And it is certain, that generally in the Quakers Families, there is no vocal Prayer used at all, and rarely, even in their Preachers Families. But none of them use constant Prayer in their Families, either twice or once a Day, that ever I heard of, and some not once in a Year, in the Family, whatever they do in their Publick Meetings for Ostentation. The Reason of this Omission, which they think not to be any

Sin, is, that the Spirit doth not move or assist them. But what Spirit is that, but a Spirit of Ostentation and Vain-Glory, that moves them so frequently to pray in their Publick Meetings, and so rarely, not once in a Year, in their Families? Now whence doth this proceed, that they pray so seldom in their Families and in some of their Meetings, but either from their great Distrust, (as is said) or from a political Contrivance of their first Authors, the more to make their Proselytes believe, they waited for some extraordinary Inspiration and Impulse: For they had wont to say, *That they who could pray or preach at set Times, have not the true Gift of Prayer or Preaching.* And yet it is sufficiently known, that many of them are arrived at that Confidence, to preach and pray in their way of Rhapsody, at any time, in their Meetings; and they have their ordinary Set-times, especially at *London*, when to begin and when to end; so that if any of their Preachers happen to transgress the ordinary time, they oft get some Reprimand. Such of them who had not arrived at this Confidence and Conceit of their Ability, to preach or pray at any time, except when the Spirit moves them, I compared them to a Mill that stands by a small Brook, or Run of Water, that has oft so little Water as cannot make the Wheels of the Mill to go, till there come afresh, they know not when.

Whereas the Faithful of the Church of *England*, both Ministers and People, and in all true Christian Churches, have no such Distrust of the Assistance of the blessed Spirit of God, but believe that blessed Spirit will never be wanting to them, to give them his Assistance in some Measure and Degree, more or less, according to his good Pleasure; sufficient to enable them to perform all requisite Duties unto God acceptably.

Another thing I insisted upon from the Words of the Text, was, That these inward Aids and Assistances of the Holy Spirit given to the Faithful, were only promised to them who believed sincerely in Jesus Christ, both God and Man, who is now in Heaven without us, our blessed Mediator and Intercessor with the Father; and who believe that he is to come in his Glorified Body, the same in Substance he had on Earth, (in which he suffered Death for our Sins) to be the Judge both of the Quick and Dead, at his Coming and Appearing visibly without us, as really as he visibly ascended into Heaven, in the Sight of his Disciples. And that therefore the Quakers who generally have not this Belief in Jesus Christ, as above declared, (as hath been fully and evidently proved, and can still be proved out of the printed Books of their noted Authors.) But instead of the true Christian Faith in Jesus Christ (according as the Holy Scripture hath set him forth) have set up a Belief only in the Light within them, as the said Light is in all Men. These, I say, can lay no Claim to any such Assistances of the Holy Spirit, as are only promised to sincere Believers in Jesus Christ, according to the Words of the Text, *Job. 7. 38, 39. He that believes in me, out of his Belly shall flow Rivers of living Water. But this spake he of the Spirit, which they that believe on him should receive,* (to wit, that very Man which they both saw with their outward Eyes, and heard with their outward Ears) who, as he was visible as Man, yet was invisible as he was God: And that it is said in the following Words, *The Holy Ghost was not yet given, because that Jesus was not yet glorified:* that is, He was not given, until after His Ascension, either in that Plenty and Variety of miraculous Gifts, or in that Plenty and large

Measure of the ordinary Gifts and Graces of the Spirit, as were afterwards to be given to the Faithful after his Ascension.

July 10, Saturday. I preached at *Herring-Creek Church*, at the Request of Mr. *Hall* the Minister, on the two Sacraments, my Text was, 1 *Cor.* 12, 13.

July 11, Sunday. I preached at Mr. *Colback's Church* in the next Parish a second Sermon on *Job.* 7. 38, 39.

July 14. I crossed *Maryland-Bay* over to the Eastern Shore, accompanied with Mr. *Hall* abovementioned, from *Annapolis* to *Kent-Island*: We had a fair and easie Passage, in the Space of three Hours. Mr. *Talbot* had gone up the Western Shore to preach at several Places on that side, and after some time to come to me.

July 15. We travelled from *Kent-Island* to the House of the Reverend Mr. *Lilington*, where we were kindly entertained some Days.

July 18, Sunday. I preached at Mr. *Lilington's Church* in *Talbot County*, on *Eph.* 2. 10, and had a great Auditory, and well affected.

July 21, Wednesday. I preached at Mr. *Bourdly's Church*, on *Rom.* 10. 7, 8, 9. and had a great Auditory, and were kindly entertained at his House.

July 25, Sunday. I preached at the Church of *Shrewsbury* in *Maryland*, on 1 *Cor.* 3. 11, 12. where was a large Auditory out of diverse Parishes: But that Parish of *Shrewsbury* had no Minister, nor have had for some considerable Time past. We were kindly entertained by Mr. *Blays* at his House in that Parish, some Days. On *Sunday* in the Evening, I had some Discourse with a Quaker who came from *London* and sold Goods to the Planters, for *Tobacco*. I found him so extream ignorant, that I could not persuade him, that our Blessed Saviour, as he was *Man*, had a created Soul. I asked him, If he himself had a created Soul? This also he denied. I mentioned that place of Scripture to him, *The Soul that Sinneth shall die*: And could a Soul sin, that was not created? If the Soul of *Man* be not created, it must be *God*, and *God* could not Sin. But no Reasons can prevail with them, however so plain, who are given up to strong Delusion, as indeed they too generally are. This Discourse I had with him in the Hearing of another Quaker, who came with him, at the House of Mr. *Blay*, who was present.

July 28. I crossed *Sasafrax-River*, (Mr. *Hall* having gone home) and came that Day to the Reverend Mr. *Sewils*, Minister of *Cecil-County* in *Maryland*, where Mr. *Talbot* came to me. Mr. *Sewil* kindly entertained us at his House, and accompanied us to the Mannor, by *Bohemia River*, where we lodged, and were kindly entertained by the Master of the House, who was a *German*.

July 29. We came from thence to *New-Castle*, by *Delaware-River*, and were kindly entertained at the House of Mr. *Robert French*, some Days.

August 1, 1703, Sunday. I preached at *New-Castle*, on *Heb.* 5. 9. and had a large Auditory of *English*, and some *Dutch*: They have had a Church lately built, and the Reverend Mr. *Rosse*, a Missionary from the Honourable Society, has been sent to them, which they greatly desired.

August 2. I came to *Upland*, alias *Chester*, by *Delaware-River*, Mr. *Talbot* having gone before to preach there, August 1.

August 3, Tuesday. I preached in the Church at *Chester*, a second Sermon on *Titus* 2. 11, 12, 13, 14. and had a considerable Auditory: we were kindly entertained at the House of Mr. *Jasper Teates* there.

August 4. We came from *Chester* to *Philadelphia*, where we were kindly received and entertained by our Friends, and especially by Mistress *Welch*, at whose House we again lodged as formerly.

August 8. Mr. *Talbot* preached in the Forenoon at *Philadelphia*, and I preached there in the Afternoon, on 2 *Cor.* 12. 9.

August 15, Sunday. I Preached at *Philadelphia* on 1 *Job.* 5. 3.

August 22, Sunday. I preached at the New Church at *Burlington*, on 2 *Sam.* 23. 3, 4. My Lord *Cornbury* was present and many Gentlemen who accompanied him, both from *New-York*, and the two *Jerseys*, having had his Commission to be Governour of *West* and *East-Jersey*, Read at the Town-House there, some Days before. It was the first Sermon that was Preached in that Church.

August 29, Sunday. I preached again at the Church in *Burlington*, on *Jam.* 1. 22.

Sept. 5, Sunday. I preached at *Philadelphia*, on *Acts* 2. 41, 42. being Sacrament Day.

Sept. 12, Sunday. I preached at the Church in *Burlington*, a Second Sermon, on *Jam.* 1. 22. Mr. *Talbot* preached that Day at *Chester* in *Pensylvania*.

Sept. 15. I preached at *Will. Hewlins* in *West-Jersey*, on *Tit.* 2. 11.

Sept. 19, Sunday. I preached at *Philadelphia* in the Afternoon, on *Mat.* 16. 6.

Sept. 21, Tuesday. I preached at *Philadelphia*, on *Jude* 3. This week being the time of the Quakers yearly Meeting at *Philadelphia*, the Minister of *Philadelphia*, the Reverend Mr. *Evans*, with the consent of the Vestry, having agreed together with us, to have both Prayers and Sermons at the Church in *Philadelphia*, all the Days that the Quakers had their Meetings in that Week, which use to continue three Days; there happens commonly in that Week to be a great concourse of People at *Philadelphia*, not only Quakers, but also of many others, as at some great Fair.

Sept. 21, Tuesday. Mr. *Talbot* went to the Quakers Meeting at *Philadelphia*, that met at the New Meeting-House, called, the *Banck-Meeting*, about 9 of the Clock in the Forenoon, and began to read a Paper to them which I had Writ, containing some Observations on the Attestation, taken and Signed by some of the most noted Quakers in *West-Jersey*, in order to their being made Members of the Council in the Province of *West* and *East-Jersey*. The Quakers were so rude, that they pushed him on the Breast, and drove him by violence from the threshold of the Door, where he stood; yet he continued Reading, till he had finished it; but by the Tumult that the Quakers raised he was little heard. After which, I went in to their Meeting-House, and stood up on a Bench to Read it in their hearing within doors, but I had scarce read three Lines, till a Quaker, whose Name I spare, pulled it out of my Hand with great violence, and some of them overturned the Bench I stood upon, but I had no hurt, Praised be God; for as I was falling, some that were not Quakers supported me with their shoulders till my Feet gently touched the Ground; another Person that was no Quaker, pulling the said

Paper out of the Quakers hand, it was torn in two pieces betwixt them; but by the order of a Justice of Peace, who was no Quaker, the Quaker returned to me that torn piece of the Paper which he had kept. Of this Rude and Disorderly Carriage of the Quakers at the said Place, the said Day, diverse Persons of good Credit gave an Affidavit before a Justice of Peace at *Philadelphia*. I need not here recite the Contents of my Observations on these Quakers Attestation, for the like Observations have been made by another hand, and published in Print lately, in these *American* parts, and perhaps may be Reprinted at *London* ere long.

Sept. 26, Sunday. I preached in *Burlington* Church, a third Sermon, on *Jam. 1. 22.* in the Forenoon, and Mr. *Talbot* in the Afternoon.

October 3, Sunday. I preached in *Burlington* Church, on *Heb. 8. 10, 11, 12.* both Forenoon, and Afternoon, and read the Prayers before Sermon.

October 10, Sunday, 1703. I preached at *Toponemes* in *Freehold* in *East-Jersey*, on *Acts 2. 41, 42.* and had a considerable Auditory, diverse of them late Converts from Quakerism to the Church. Mr. *Innesse* above-mentioned did read the Prayers. Mr. *Talbot* staid to preach in several places in *Pensilvania*, and *West-Jersey*, for some time.

October 17, Sunday. I preached at *Shrewsbury* near the Quakers Meeting there, on *Psal. 103. 17, 18.*

October 24, Sunday. I preached again there, on *Heb. 8. 10, 11.* And Mr. *Innesse* Baptized two Men and a Child.

October 31, Sunday. I preached at *Amboy* in *East-Jersey*, on *Titus 2. 11, 12, 13, 14.*

November 3. I preached at *And. Craig's* in the Township of *Elizabeth Town*, on *2 Pet. 1. 5.* and Baptized his Four Children.

November 4. I Baptized the Children of *Andrew Hemton*, eight in Number; He and his Wife are come over from Quakerism to the Church. And *November 3,* I Baptized Seven Children of a Widow Woman there.

November 7, Sunday. I preached at *New-York*, on *Acts 2. 42.* and that Sermon was soon after Printed at *New-York*, at the desire of some who heard it, and did contribute to the Charge of its Printing.

November 14, Sunday. I preached at *Jamaica* on *Long-Island*, on *Heb. 8. 9, 10.*

November 17, Wednesday. I preached at *Oysterbay* on *Long-Island*, on *Jude 20, 21.* And *Novemb. 19.* there I Baptized Mrs. *White*, Wife to Mr. *Edward White*, and all his Children, *viz.* three Sons and five Daughters. He and his Wife were formerly Quakers, but are come over to the Church. And the same Day I Baptized Mrs. *Jones*, Wife to Captain *Jones* of that Township.

November 20, Saturday. At *Oysterbay*, I Baptized *John Townsend*, a Justice of Peace, and his three Children. And Mr. *Nathaniel Cole*, and his Wife, and his three Children. There had scarce been any Profession of the Christian Religion among the People of that Town; they had scarce any Notion of Religion but Quakerism: The Quakers had formerly a Meeting there, but many of them who lived in that Town, became Followers of *Thomas Chase* (not the *Thomas Chase* of *Hampton* in *New-England* above-mentioned) and were called, *Chase's Crew*, who set up a new sort of Quakerism, and among other Vile Principles, they condemned Marriage, and said, it was of

the Devil, perverting that Text of Scripture, *The Children of the Resurrection neither Marry, nor are given in Marriage*; and they said they were the Children of the Resurrection; and indeed, as the Author of the *Snake in the Grass* has well observed; This Mad sort of Quakers, called *Chase's Crew*, did but consequentially practice, what the followers of *George Fox* held very generally in Principle, viz. that they were come already to the Resurrection, and had their vile Bodies already changed; so *George Fox* has expressly Taught in Print, in a Printed Treatise of his about the Supper, where he will have the Lord's Supper now to be only inward.

November 21, Sunday. I preached at *Hampsted Church on Long-Island*, on 1 *Pet. 2. 9.* and Lodged that Night at *Isaac Smith's House*, Four Miles distant from the Church, and there I Baptized a Young-Woman of his Family, and a Boy, and a Girl of his Relations, and a Neighbours Child, a Boy. This *Isaac Smith* had been formerly a Quaker, and was scarce then fully come off, but came and heard me Preach, and was well affected, and did kindly Entertain me.

November 28, Sunday. I preached at *New-York* on 1 *Cor. 12. 13.* and that Sermon also was Printed at *New-York*, at the desire of some who heard it, and contributed to the Charge of Printing it; and by the Blessing of God, both these printed Sermons have been serviceable to many in these *American Parts*, and to some also in *England*, to reclaim them from their erroneous Opinions about the two Sacraments, Baptism and the Lord's-Supper.

December 5, Sunday, 1703. I preached at *New-York*, on *John 12. 35, 36.*

December 12, Sunday. I preached at *Amboy*, at my Lord *Cornbury's* Lodging, where he was present, and many with him. My Text was *John 12. 35, 36.*

December 19, Sunday. I preached at the House of Col. *Tounfly* in *Elizabeth-Town*, both Forenoon and Afternoon, on 1 *Pet. 2. 9.* Many of that Town having been formerly a sort of Independents, are become well affected to the Church of *England*, and desire to have a Minister of the Church of *England* sent to them: There I baptized a Child of Mr. *Shakmaple*.

December 25, Christmas-day. I preached at *Amboy* in *East-Jersey*, on 1 *Tim. 3. 16.*

December 26, Sunday. Mr. *Talbot* preached there on *Psal. 125.* and baptized a Young Man, called *John Brown*, who had a Quaker Education, and a Young Woman.

December 21, 1703. I preached at Capt. *Bishops* by *Ravai-River* in *East-Jersey*, on *Jude 20.* and baptized a Child of *Robert Wright*.

December 29, Wednesday. I preached at the Independents Meeting-House in *Woodbridge*, at the Desire of Mr. *Shepherd*, and some others there, on 1 *Tim. 3. 16.* After Sermon Mr. *Shepherd* kindly entertained us at his House.

December 30, Thursday. I preached at *Piscataway* in *East-Jersey*, on *Rom. 10. 6, 7, 8, 9.*

January 2, Sunday. I preached at *Amboy* on *Heb. 8. 10, 11.*

January 9, Sunday. I preached at the House of Dr. *Johnston* on *Netherlands*, on *Psal. 119. V. 113.* and had a considerable Auditory.

January 16, Sunday. I preached at Mr. *Morris* House at the *Falls* of *Shrewsbury* in *East-Jersey*, on 2 *Cor.* 5. 17.

January 23, Sunday. I preached again at Mr. *Morris* House on 2 *Pet.* 1. 5.

January 30, Sunday. I preached at the House of Mr. *Thomas Boels* in *Freehold* in *East-Jersey*, on 1 *Cor.* 15. 58.

February 6, Sunday. I preached at the House of Mr. *John Read* in *Freehold* in *East-Jersey*, on *Psal.* 119. 96.

February 13, Sunday. I preached at *Burlington* Church in *West-Jersey*, on 1 *Cor.* 15. 58.

February 20, Sunday. I preached at *Philadelphia* both Forenoon and Afternoon, on *Psal.* 119. 96, 97.

February 27, Sunday, 1704. I preached at *Trinity-Chappel* at *Franckfort* (alias *Oxford*) in *Pensilvania*, on 1 *John* 2. 24. As I returned from *Franckfort* to *Philadelphia*, that very Day, about the 4th Hour in the Afternoon, being *Sunday*, both I and those in company with me, observed that a Corn-Mill belonging to some Quakers was Grinding, which they told me, is very common there.

March 5, Sunday, 1704. I preached at *Philadelphia*, on *Luke* 2. 29, 30, 31, 32, in the Afternoon.

March 12, Sunday. I preached at *Philadelphia* on 1 *Tim.* 2. 1, 2.

March 16, Thursday. I preached at *Trinity-Chappel* at *Franckfort*, on 1 *Tim.* 2. 1, 2.

March 19, Sunday. I preached at *Philadelphia* a second Sermon on 1 *Tim.* 2. 2, 3, 4.

March 26, Sunday, 1704. I preached both Forenoon and Afternoon, at *Burlington* Church, on 1 *Cor.* 15. 58. two other Sermons, being my last I preached there.

April 2, Sunday, 1704. I preached at *Philadelphia* on *John* 4. 24. being my last Sermon I preached there.

After my Return from *East-Jersey* to *Philadelphia*, about the middle of *February* 1703. for the Space of Six Weeks, I remained mostly at *Philadelphia*, and was very kindly and hospitably entertained by Mr. *Joshua Carpenter*, at his House, where I lodged all that time, until I began my Journey from *Philadelphia* towards *Virginia*, to take Passage for my Return to *England*. Mrs. *Welch*, with whom I lodged formerly, having been Sick and Weak all that time; but some time after it pleased God to restore her to Health.

During the most part of Winter, in the Year 1703. Mr. *Talbot*, by my free Consent, did travel in diverse other Parts in *Pensilvania*, *West* and *East-Jersey*, Preaching and Baptizing many in those Parts where I was not with him. For the greater Service of God and his Church, we did oft travel separately, (being still one in Heart and Affection) and I had very good Friends that travelled with me in his Absence, to accompany me from place to place, in all those places where I travelled.

April 9, Sunday. I preached at *Chester* Church in *Pensilvania*, on *John* 4. 24. being my last Sermon there.

April 12, Wednesday. I preached at *Newcastle*, on *Jude* 20.

April 16, Easter-Sunday. Mr. *Talbot* preached at Mr. *Bourdy's* Church in *Maryland*, where I had preached before *July* 21, 1703.

April 23, Sunday. I preached at *Annapolis* in *Maryland*, Col. *Seamour* Governour of *Maryland*, being present, who very kindly entertained us at his House both then and at other times, during our Abode there, as we waited for Passage down *Maryland-Bay* to *James-River* in *Virginia*.

Mr. *Talbot* accompanied me from *Philadelphia* to *Annapolis* in *Maryland*, where with true Love and Affection, we did take our Farewell of one another, and he returned to serve God and his Church, as formerly, especially in *Pensylvania*, *West* and *East-Jersey*, where he was like to have the greatest Service and Success: And some time ago, the Right Reverend *Henry*, Lord Bishop of *London*, has writ to him to fix at *Burlington*, to be Minister of the Church there, where is now a large Congregation; and where, not long ago, there was little else but Quakerism or Heathenism.

April 26, 1704. I sailed down *Maryland-Bay* to *Virginia*, in Captain *Pulman's* Ship, who very kindly entertained me and Mr. *John Barclay*, my good Friend with me: He, in true Love and Affection, travelled with me from his dwelling House at *Amboy* in *East-Jersey*, to *James-River* in *Virginia*, and he staid with me until he saw me aboard the Ship, *June 8.* where we took our Farewell.

May 2, 1704. We arrived at *Kicketan* by *James-River*, and staid some Days at the House of my Son in Law there.

May 7, Sunday. I preached at *Williamsburgh* Church in *Virginia*, on *1 Tim. 2. 3, 4.* Col. *Nicolson*, then Governour of *Virginia*, being present, who kindly entertained us.

May 14, Sunday. I heard Mr. *Grace* preach in *Kicketan* Church, on *Luke 23. 43.*

May 21, Sunday, 1704. I preached at *Kicketan* on *Acts 20. 21.*

May 28, Sunday. I preached in the Queen's Ship, called, *Dread-Nought*, Capt. *Evans* Commodore to the *Virginia* Fleet bound for *England*.

June 4, Whitsunday. I preached again in the Commodore-Ship, on *Job. 16. 7.*

June 8. I came aboard the Commodore, and was kindly and generously entertained by Capt. *Evans* at his Table, all the Voyage, *gratis*, and I lodged (near to him) in the great Cabin.

August 6, 1704. We arrived safe at the *Downs*, praised be God our Preserver.

August 6. Having taken my Leave of Captain *Evans* at the *Downs*, I came aboard a Merchant-Ship, whose Commander was Captain *James Thomas*, and sailed in his Ship until we arrived into the *Thames*, about ten miles from *London*, being kindly entertained by him: And that Evening, being the *14th* of *August*, I came to my Family in *London*, safe and well, notwithstanding of the false Prophecy of some of the Quakers, *That I should never see England any more, after my Departure out of it, in April, 1702.* The abovementioned Captain *James Thomas*, my good Friend, some Years ago came off from Quakerism (wherein he was educated) and his Wife also, and are come over to the Church. He was baptized above three Years ago, by the Reverend Mr. *Stubs*, in *St. Alphage* Church by *Zion-College*, whereof he is Minister; to whose Baptism I was one of the Witnesses.

Thus I have given an entire Journal of my two Years Missionary Travel and Service, on the Continent of *North-America*, betwixt *Piscataway-River*

in *New-England*, and *Coretuck* in *North Carolina*; of extent in Length about Eight hundred Miles; within which Bounds are Ten distinct Colonies and Governments, all under the Crown of *England*, viz. *Piscataway*, *Boston*, *Rhod-Island*, *Connecticut*, *New-York*, *East and West-Jersey*, *Pensilvania*, *Maryland*, *Virginia*, and *North-Carolina*.

I travelled twice over most of those Governments and Colonies, and I preached oft in many of them, particularly in *Pensilvania*, *West and East-Jersey*, and *New-York* Provinces, where we continued longest, and found the greatest Occasion for our Service.

As concerning the Success of me, and my Fellow-Labourer Mr. *John Talbot's* Ministry, in the Places where we travelled, I shall not say much; yet it is necessary that something be said, to the Glory of God alone, to whom it belongs, and to the Encouragement of others, who may hereafter be employed in the like Service.

In all the places where we travelled and preached, we found the People generally well affected to the Doctrine that we preached among them, and they did generally join with us decently in the Liturgy, and Publick Prayers, and Administration of the Holy Sacraments, after the Usage of the Church of *England*, as we had Occasion to use them.

And where Ministers were wanting, (as there were wanting in many Places) the People earnestly desired us to present their Request to the *Honourable Society*, to send Ministers unto them, which accordingly I have done: and in answer to their Request, the Society has sent to such Places as seemed most to want, a considerable Number of Missionaries.

Beside the general Success we had, (praised be God for it) both in our Preaching, and much and frequent Conference with People of diverse Perswasions, many of which had been wholly Strangers to the Way of the Church of *England*; who, after they had observed it in the Public Prayers, and reading the Lessons out of the Holy Scriptures of the Old and New Testament, and the Manner of the Administration of Baptism, and the Lord's Supper, were greatly affected with it, and some of which declared their great Satisfaction and the Esteem they had of the Solemn and edifying manner of our Worship and Administration, far above whatever they could observe in other Ways of Worship known to them.

To many, our Ministry was as the sowing the Seed and Planting, who, probably, never so much as heard one orthodox Sermon preached to them, before we came and preached among them, who received the Word with Joy; and of whom we have good Hope, that they will be as the good Ground, *That bringeth forth Fruit, some Thirty, some Sixty, and some an Hundred Fold*. And to many others it was a Watering to what had been formerly Sown and Planted among them; some of the good Fruit whereof we did observe, to the Glory of God, and our great Comfort, while we were with them, even such Fruits of true Piety and good Lives, and sober and righteous Living, as prove the Trees to be good from which they did proceed.

Many or most of those who had born the Name of *Separatist Quakers* (for their leaving the Meetings of the Quakers, because of their Opposition to the great Fundamentals of the Christian Faith, and had embraced the Doctrine they heard preached by me, concerning the Way of Salvation by Faith in Jesus Christ, both God and Man, as he outwardly came in the Flesh,

died for our Sins, and rose again, &c. about the Years 1691 and 1692, and had set up distinct Meetings), we found had joined with the Church of *England* Congregation at *Philadelphia*, before our Arrival, when we came among them: they received us with great Joy and Satisfaction to hear us preach what tended to their farther Confirmation in the Christian Faith, and in Communion with the Church of *England*. And they expressed the great Benefit they had received by my several Epistles I wrote to them from *London*, about the Years 1698 and 1699, to answer the Scruples and Objections some of them had made to me in some of their Letters, against joining with the Church of *England*, which they told me, gave them great Satisfaction, by the Blessing of God, to join with the Church, and with which they joined soon after. And the like Service my Epistles did to others of their Friends, in *East* and *West-Jersey*, and other Parts of that Country, to whom they had imparted them, at my Desire.

The Reverend Mr. *Evan Evans*, the Minister of the Church of *England* Congregation at *Philadelphia*, informed me, that (beside the considerable Number of Converts to the Church from Quakerism, that the former Minister, the Reverend Mr. *Claiton* had baptized) by his Account, since he was Minister there, he had baptized of Men, Women, and Children, in *Pensilvania* and *West-Jersey*, of *English* and *Welsh*, about Five hundred; many, or most of them, having been Quakers, and the Children of Quakers, and Quakerly affected; and beside these, many who had left Quakerism, and had joined to the Church, had been baptized in Infancy, not having been born of Quaker Parents.

Since our Arrival into those *American* Parts, by the Blessing of God upon our Labours among them, in *Pensilvania*, *West* and *East-Jersey*, and *New-York* Province, there have been, by modest Computation, at least two hundred Persons baptized of Quakers, and their Children, and Servants, and of such who were Quakerly affected, by Mr. *Talbot*, and Mr. *Evans*, and by me, and some by the Reverend Mr. *Vesey*, Minister of *New-York*, in that Town. And beside these, many who had been baptized in Infancy, have come off from Quakerism and joined to the Church in these Countries, since we travelled and preached among them, and had much Conference with diverse of them in private from House to House. Diverse also of Dissenters formerly disaffected to the Church, who were not Quakers, are become well affected to the Church, and her Publick way of Worship, and Administration of the holy Sacraments, as well as to the Truth of Her Doctrine, since our Labouring among them, both in *East* and *West-Jersey*, and else where; so that, God be Praised, almost in all these Countries where we Travelled and Laboured, in some of which there was little to be observed but Quakerism, or Heathenism, which are much one (and if we may believe some of the Quakers great Authors, they are altogether one, viz. the Religion of the Quakers, and of such Heathens, who were obedient to the Light within them, but without all Faith, and Knowledge of Christ, as he came in the Flesh). I say, in all these Countries almost, by the Blessing of God on our Labours, there are good Materials prepared for the Building of Churches, of living Stones, as soon as, by the good Providence of God, Ministers shall be sent among them, who have the discretion and due qualifications requisite to Build with them. The Truth of which some of the late Missionaries have

found, to their great Comfort, who, as soon as they Arrived into these Parts, unto which they were sent, did find a People prepared to receive them; so that what others had Sown before them, they have Reaped, and I hope will more abundantly Reap.

In *Pensilvania*, where there was but one Church of *England* Congregation settled, to wit, at *Philadelphia* (and even that but of few Years standing) at our Arrival there; there are now, Blessed be God, Five Church of *England* Congregations supplied with Ministers, and who have convenient Churches, where the People assemble constantly every Lord's Day to the Prayers and Sermons, and where the Holy Sacraments are duly Administered, according to the Church of *England*. The places in *Pensilvania*, where these Churches are set up, are, the first, *Philadelphia*, the second *Chester* or *Upland*, the third *Franckfort* alias *Oxford*, the fourth *New-Castle*, the fifth *Apoquimene*.

At *Philadelphia*, they have Prayers in the Church, not only on the Lord's Days, and other holy Days, but all *Wednesdays* and *Fridays* weekly, and the Sacrament of the Lord's Supper administered Monthly, and the Number of the Communicants considerable. The Church is commonly well filled with People every Lord's Day, and when they are fully assembled, both of the Town and Country that belong to that Congregation, they may well be reckoned, by modest Computation, to amount to Five Hundred Persons of Hearers. But sometimes there are many more; and generally the Converts from Quakerism, are good Examples, both for frequenting the Church Prayers, and frequent partaking of the Lord's-Supper, with zeal and devotion, and also of sober and virtuous Living in their daily conversation, to the frustrating the lying Prophecies and Expectations of the Quaker Preachers especially, who used to Prophecy, that whoever left the Profession of Quakers, after that should be good for nothing, but as unsavoury Salt, to be trod under foot of Men. But to God's Praise be it said, they may be generally compared with the best Quakers for their Morals, and far to exceed many of them in that respect; and which greatly casts the Ballance, that the *Morals* of those converted from Quakerism, both in *England* and *America*, or any where else, are Built on the Foundation of the Prophets and Apostles, *Jesus Christ being the head corner Stone*, which the Quakers *Morals* (no more than the Heathens) are not Built upon.

At *Burlington* in *West-Jersey*, Twenty Miles distant from *Philadelphia*, on the other side of *Delaware-River*, there is now a settled Congregation, with a fixed Minister, to wit, the Reverend Mr. *John Talbot*, my Fellow Labourer, where there is a large Congregation, and a considerable Number of Communicants, many of them having been formerly Quakers, and Quakerly affected, or such as were of no particular denomination. And such of them as had not been Baptized in Infancy, have received Baptism, partly by Mr. *Evans*, and partly by Mr. *Talbot*, and some of them by me. Mr. *Talbot* has Baptized most of them who have been Baptized, since our Arrival among them, and particularly all the Children, both Males and Females, of *William Budd*, who formerly was a Quaker-Preacher, but is come over from Quakerism, to the Church, with diverse others of the Neighbourhood, in the Country about the Town of *Burlington*, who come usually to the Church at *Burlington* on the Lord's-Day; some of them, Six, Eight, and some of them Ten, or Twelve Miles, and some of them more.

In some other Places they are about Building Churches, both in *West* and *East-Jersey*.

The place at *Franckfort* in *Pensilvania*, where the Congregation Assembles on the Lord's-Day, is called, *Trinity Chappel*, it was formerly a Quaker Meeting-House, Built, or fitted by Quakers, but some time ago has been given to the Church, by such who had the Right to it: Some Land adjoining was given by a Person well affected to the Church, for the use of the Minister, who should reside there, for a House, Garden, and small Orchard.

I can say little to any Success we had in *America*, amongst the other sort of Quakers, though, as the above-written Journal sheweth, I Laboured much among them, in true Love, and good Will; but they being misled, and prejudiced by their Leaders, seemed too generally to reject my Labour of Love; however, I am not without hope, that the Seed that God had enabled me to Sow among them, will in some of them, in due time, take Root downward, and bear Fruit upward, though little of it doth yet appear.

There are now Thirteen Ministers in the Northern Parts of *America*, all placed within these two Years last past, and generally Supported and Maintained by the *Honourable Society for the Propagation of the Gospel in Foreign Parts*.

In all the Places where we travelled, the Governours of all the several Provinces, did very kindly treat us, and give us all possible Countenance and Encouragement that we could desire or expect.

Here followeth an Account of the several Treatises I wrote and published in Print, in North America, within the Time of my Abode there, in the Years 1702, and 1703, to 1704.

- I. MY Sermon I preached at *Boston*, on *Ephes.* 2. 20. printed there.
- II. My printed Sheet, in a Letter to Mr. *Samuel Willard*, a Preacher at *Boston*.
- III. My Reply to Mr. *Increase Mather's* printed Remarks against the Six Rules I gave in my Sermon, on *Ephes.* 2. 20.
- IV. My Answer to Mr. *Samuel Willard's* Reply to my printed Sheet.
- V. My Answer to *Caleb Pusey* Quaker, his Book against me, which he abusively called, *Proteus Ecclesiasticus*.
- VI. The Account of the blasphemous Notions of *William Davis*, who after he left the Quakers, set up for a Sect-Master.
- VII. My Answer to a second Book of *Caleb Pusey* against me.
- VIII. My Sermon preached at *New-York*, on *Acts* 2. 41, 42.
- IX. My Sermon preached at *New-York*, on *1 Cor.* 12. 13.
- X. My Sermon preached at *Annapolis* in *Maryland*, on *1 Thes.* 1. 5.

All these bound up in one Book, I humbly presented to the Society, soon after my Arrival at *London*: The Book it self may be found at the Library of the most Reverend *Thomas Lord Arch Bishop of Canterbury*, by *St. Martins* in the *Fields*, where the Society useth to meet.

APPENDIX.

The Six Rules above-mentioned, in the first Sheet of the foregoing Journal, are these following.

The First Rule.

WHATEVER is enjoyn'd by our Superiours, if it contradict not God's Commands in Holy Scripture, ought for Conscience sake to be obey'd, according to 1 *Pet.* 2. 13, 14, *Rom.* 13. 5. *Heb.* 13. 7, 17. And if what they enjoyn, be not made a Command of God, or an Article of Faith, or a Means of Grace.

The Second Rule.

Whatever Church holds the Fundamentals of Christian Religion, and has the Word of God duly Preach'd, and the Sacraments of Baptism and the Lord's-Supper duly Administered; such a Church is a true Church of Christ; and to separate from such a Church in external Communion, and in external Acts of Worship, is a Sin, the which Sin is the Sin of Schism, that is very heinous, *Rom.* 16. 17. 1 *Cor.* 12. 25. 1 *Cor.* 1. 10, 13. and nothing can excuse from the Guilt of that Sin, unless when anything is enjoyn'd to Persons that is really sinful and contrary to God's Commands given us in the Holy Scriptures; not what Men, by Prejudice of Education, or by wrong Information, say is Sin, but what really is so, and can be clearly proved to be so out of the Holy Scriptures. And if they cannot join in one or some external Acts of Worship, because sinful; yet in other Acts they ought to join that are not sinful.

The Third Rule.

What Things we see amiss in particular Persons, are not to be charged upon the whole Church, unless the Church do justify those Persons in those Things; and what we can't amend, we ought to bear; for there is no Christian Society upon Earth but has some particular Persons that do amiss; and all Dissenters, when particular Failings of particular Persons are objected to them, give the like Excuse.

The Fourth Rule.

To join in external Acts of Publick Worship, where the Matter is found, tho' there be a great Mixture of unsound Members with others found, is no Sin, but our Duty, for which we are warranted both by the Practice of the Prophets, and other holy Persons in the Ancient *Jewish Church*, who never did separate from the Publick Worship of God when the Matter of it was found, notwithstanding that Things were very much amiss amongst them in Practice: And also by the Example of *Zacharias* and *Elizabeth*, and all other holy Persons that were then in the *Jewish Church*, and by the Example of our Saviour himself and his Apostles, who frequented the Temple Worship, performed in the Synagogues before our Saviour's Passion, that put an end to Circumcision, and Sacrifices, and other Types of the Old Testament.

The Fifth Rule.

Whatsoever Things were commanded of God, or allow'd and practis'd lawfully under the Old Testament, that were neither any Part of the Ceremonial Law, nor of the Jewish Polity peculiar to that Nation, are still binding to us under the New Testament, or allow'd and practis'd lawfully; and a Proof out of the Old Testament, in all such Cases, is as good as a Proof out of the New.

The Sixth Rule.

Set Forms of Prayer and Thanksgiving (where the People pray Vocally with the Minister) are a Duty as well under the New Testament as the Old; and that it was practis'd under the Old, is clear from *Isa.* 29. 13. *Joel* 2. 17. *Hos.* 14. 2, 3. *Mat.* 15. 8, &c. And under the New Testament our Saviour gave a Form of Prayer to his Disciples, which he commanded his Disciples to say; and *John* the Baptist taught his Disciples a Form of Prayer, *Luke* 11. 2. And many of the Dissenters use the Form of *Benediction* after Sermon, *The Grace of our Lord Jesus Christ*, &c. And they use the Form of Words that Christ taught, both in Baptism and the Lord's-Supper. Under the Old Testament they were to pray with the Spirit, and with Sincerity of Heart and Affection, as well as under the New; and therefore if praying in a Form was not then inconsistent with praying by the Spirit, no more is it now.

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